



PRESIDENT WOODROW WILSON

Drawn by J. F. Horrabin.

Woodrow Wilson's Message for Eastern Nations

SELECTED BY HIMSELF FROM HIS
PUBLIC ADDRESSES

Foreword by
THE RT. HON. V. S. SRINIVASA SASTRI

TOGETHER WITH
THE MEMORIAL ADDRESS
DELIVERED BEFORE A JOINT SESSION OF THE TWO HOUSES
OF CONGRESS, DECEMBER 15, 1924

IN HONOUR OF WOODROW WILSON
Late President of the United States

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FOREWORD

BY THE RT. HON. V. S. SRINIVASA SASTRI

WHEN I met Dr. Woodrow Wilson, towards the end of 1921, he was full of hope that his country would soon join the League of Nations and help it assume the tone and authority befitting it. The hope was unfortunately premature. Even at its birth, the League was not so strong as the ex-President wished it to be. Since then the great Powers controlling it have not allowed full scope for its proper political activity. Quite recently, however, the aid of the League has been invoked in the settlement of certain weighty issues which seemed to defy other ways of settlement. With its prestige heightened in this way, the League might in no long time become the ultimate referee of great international disputes. Grim portents forebode the advent of war in the more or less distant future. Heaven forbid that it should be a war between colours, cultures and continents! In view of this dread possibility, it is a blessing that the League should have from the first found room for Asiatic peoples. Of course, we owe this circumstance primarily to the inclusion of Japan among the allied and associated Powers. If only she had not been persuaded to withdraw the demand for the recognition of racial equality at Versailles! It was indeed the missing of a great opportunity for the peace of this planet. China, Persia, India, Turkey—each has so many potential causes of dispute with the Western Powers, that sooner or later the

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interposition of the League may be called for. The representation of India is, for all practical purposes, only the representation of the Government of India. Wilson's dictum, that the peoples of the world, not merely their governments, were to come together to settle the affairs of the world, is ignored in her case. In the strict legal sense it could not indeed be otherwise; but a mitigation is practicable through informal consultation with the Indian Legislature, though, for some reason or other, the idea has not occurred to the authorities. The educated classes in this country, and, we may take it, in other Asiatic countries as well, are very far from understanding the value of membership in the League. Much education with this special object in view has still to be undertaken, but the opportunity does not seem to have arrived yet. In a quickly changing world, it is difficult to foretell what dramatic events will bring the League and its beneficent intervention to the centre of the consciousness of the East, but careful observers of the undercurrents of affairs can conceive more than one such possibility. The education of the East then, in knowledge of the League, can no longer be postponed. This little book will start it under the very best auspices. The words of the Message were not indeed expressly intended for us, but they have an appeal to the Eastern as well as to the Western hemisphere. That the selection was made by the author himself adds immensely to their efficacy, while investing them with pathetic interest. His appearance in London was hailed with unparalleled demonstration. Imagination fails to picture the wild delirium of joy with which he would have been welcomed in Asiatic capitals. It would have been as though one of the great teachers of humanity, Christ or Buddha, had come back to his home, crowned

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with the glory that the centuries had brought him since he last walked the earth. Now Wilson can only speak through the printed word, through translations and the mouths of more or less competent interpreters. It is good work though humble, and sure though slow. Let us take heart and go ahead.

V. S. SRINIVASAN.

THE ORIGIN OF THIS BOOK

At a gathering of distinguished Moslems in Cairo in the winter of 1922, Mr. Charles R. Crane, sometime American Minister in China, was asked to approach Mr. Woodrow Wilson with the request that he should select from his writings the things he felt were of general application and bore on the situation in the Eastern world. An undertaking was given by those present, and was endorsed by a similar gathering of Moslems in Damascus, that if such a selection were provided by Mr. Wilson, they would have it translated into Arabic and Persian, and made accessible to readers in Eastern lands. They felt that the Ex-President had a message for the world, and were concerned that it should be understood and prized by non-Christian as well as by Christian nations. When Mr. Wilson's manuscript arrived in Cairo a committee of scholars was appointed to supervise its translation into Classical Arabic, and since that date arrangements have been made for its translation into some of the languages of India.

For that large Indian public which reads English the present English edition is published, through the kindness of Mr. Charles R. Crane and, because a message draws added force from the character and achievement of the man who gives it utterance, this volume includes the Memorial Address on the late President Wilson recently delivered in Washington before a joint session of the two Houses of Congress, together with the text of the Covenant of the League of Nations, which is Mr. Wilson's enduring monument.

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PART I

WOODROW WILSON

MEMORIAL ADDRESS

DELIVERED

*Before a Joint Session of the Two Houses of Congress, December
15, 1924, in Honour of Woodrow Wilson, late President
of the United States*

BY

DR. EDWIN ANDERSON ALDERMAN

President of the University of Virginia

MEMORIAL ADDRESS

IN his oration in memory of the first Athenians who fell in the Peloponnesian War, Pericles commended the fitness of the Athenian public funeral, but doubted the wisdom of any speech, declaring that where men's deeds have been great they should be honoured in deed only, and that the reputation of many should never depend upon the judgement, or want of it, of one, and their virtue exalted or not, as he spoke well or ill. I can, in some faint measure, comprehend what was passing in the mind of the great Athenian as I stand here to-day, in this chamber which has often resounded with his own lucid eloquence, to seek to make clear in brief speech the character and achievements of Woodrow Wilson, the twenty-eighth President of the United States.

In the case of a statesman, all experience warns us not to attempt to fix his final place in history until the generation that knew him and loved him, or hated him, shall have passed away, and a new generation, to whom he was not a familiar figure, shall have come upon the stage, capable of beholding him with eyes undimmed by emotion and judging him with minds unclouded by prejudice or by passion. Loyalty and duty and reverence none the less urge us to set down, while memory is clear and events are fresh, what we know of men upon whom their fellowmen placed great burdens of power, to whom whole races and nations turned in moments of peril and disaster, and upon whose decisions, from time to time, rested the courses of

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history. Woodrow Wilson was such a man; and, in such a spirit, I undertake to discover the sources of his power and to perceive the bases of his far-shining fame, more widespread about the earth in his lifetime than the fame of any of his predecessors in office, and more interwoven into the fabric of civilization than any of those who have gone before him, save Washington the founder of the Republic, Jefferson the fountain of its idealism, and Lincoln the exemplar of its magnanimity and the preserver of its internal unity.

The presidential office constitutes one of the glories of the framers of our government, and the presidential succession a miracle of good fortune in the hazard of democratic politics and a constant tribute to the sober instincts of popular judgement. The makers of the Constitution apparently forgot their fear of tyranny when they created the presidency, and seemed to proceed on the principle that if you place immense authority in a man's hands you kill his greed for usurpation, and awake in him a magic capacity and a solemn purpose to transform his weakness into strength and his unworthiness into worthiness.

Some American Presidents have been commonplace men, but none of them has ever betrayed his trust or stained his honour; and from George Washington to the present hour the line of American Presidents has surpassed in character, ability and devotion any line of kings and prime ministers known to me in modern history. They have not always been scholars; indeed, few of them have been scholars. But when chosen—and the method of their choice sometimes bewilders the reflective and grieves the judicious—they have dug out of their latent forces and brought to bear upon their awful tasks such common sense, strong will, noble industry, uprightness of purpose,

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that the great office still wears a more than imperial quality to enrich the imagination and to enlist the faith of mankind.

It would have been wiser to intrust this task of interpretation to one closer to Woodrow Wilson when he was the head of the state and his will shaped the destinies of men. Such was not my privilege. My qualifications are of a simpler and a more unpretentious nature. I studied the shorter catechism, a drastic, bracing, moral tonic, with him in the Presbyterian Church of which his father, Joseph R. Wilson, was pastor, in the old city of Wilmington, N.C., my birthplace, where from time to time Thomas Woodrow Wilson would appear at home from college, to my younger eyes a tall, slender youth of curious homeliness, detachment and distinction.

As a child sitting in the pew of my father, who was an officer in that church, and looking into the finely moulded face of Joseph R. Wilson and listening to the words he spoke, I had my first perception of that beauty and music and power to move even young hearts, which lay in the English tongue when fitly joined to substantial thought and serious eloquence; and he has remained to me, as he did to his famous son, through the discipline of a generation of sermons, a standard of good preaching to which it is a delight and a comfort now and again to repair. The world owes a great debt to Joseph R. Wilson; for, though the son studied under many masters, none influenced him so strongly as his father, who bred in him an impatience of dullness and diffuse thinking, a precise sense of word values, a scorn of priggishness and formal piety, the power to proceed straight to the core of a subject under discussion, and to utter measured thoughts with a vigour and beauty that in later days and on a grander stage were

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destined to awaken the pride of his countrymen and to command the attention of the world.

I do the day's work at the University of Virginia, where Woodrow Wilson "learned the law and the reason thereof." It came to pass that we were associated in the task of training American youth, and I became his friend by reason of the ties that bind men together in such endeavour; and further, because I thought I saw in him, in a new era in the evolution of American democracy, a promise of liberal leadership and of sympathy that never slept for the disadvantaged men who bear the burdens of the world. The sturdiest romantic tradition of American public life has been the rise into power and fame of the youth who struggled up to his heights from humble and unlovely beginnings. The career of Woodrow Wilson is no part of such tradition, for his racial inheritances and cultural opportunities were about as strong and fine as an American youth can have. His forbears for eight generations belonged to the Scotch race, perhaps the most active of the intellectual aristocracies which govern the United States, modified in the direction of a kindling imagination and a quickened joy of life and battle by Celtic admixture and residence. His parents, his ancestors on both sides, and his associates on all sides, were religious men and women of Presbyterian faith.

He was the son, as I have said, of a Presbyterian minister of such distinction that it was in his house that the Southern Presbyterian Church was organized when the Civil War came to rend even the religious life of the nation. His mother was the daughter of a Presbyterian minister, in Carlisle, England. He married, in his young manhood, the daughter of a Presbyterian minister. His grandfather, Thomas Woodrow, for whom he was named,

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was a learned, doughty servant of God, and his uncle, James Woodrow, was a modern-minded Presbyterian minister, who in his day upheld stoutly, against the allegation of heresy itself, the banner of liberal thought and religious tolerance. His elementary and undergraduate education was under Presbyterian influences and in Presbyterian colleges—Davidson College, North Carolina, and Princeton, the college of New Jersey. Later, at the University of Virginia, in the study of law, and at Johns Hopkins University, in the study of politics and jurisprudence, he was to broaden his training and to establish a just claim as the most carefully educated man whom the people of this democracy, somewhat wary of learning, and fearful lest intellectual subtlety dull the edge of common understanding, ever dared to place at the head of the government.

Chester A. Arthur, Grover Cleveland and Woodrow Wilson, alone of our long presidential line, issued out of the preacher's home into public life. Cleveland and Wilson may be called the direct contributions of the Presbyterian manse to the nation's service; and it is not without significance that the only two great successes, since 1860, of the Democratic Party, in which they now rank as titular saints, were achieved under their leadership. They were quite dissimilar in background and qualities, as a curious fate which opposed them to each other face to face in their antagonism in later life made very clear, but alike in the firmness of their wills, the fixity of their conclusions, and the sensitiveness of their consciences. Surely, the great religious faith that sent forth these two American Presidents is justified of its children.

Woodrow Wilson was born in Virginia in the year 1856, in the middle period of the nineteenth century, and, with

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the exception of his undergraduate years at Princeton, the first twenty-nine years of his life were passed in five Southern States, in the study of literature, history and jurisprudence. He did not obtain at any of the colleges in which he studied a high reputation as a technical scholar. There surrounds his college career a legend of mature culture, an impression of pursuing a steadfast aim in realms of thought not included in the curriculum, an air of self-reliance untouched by eccentricity or exclusiveness; for he could be gay and charming with the choicest of his fellows, and bold and assertive enough in the rough and tumble of college affairs. He had a way, even in youth, of moving amid the things of the mind, and of demeaning himself in the society of books, as if they had always been friends of his and he knew where he was going with them. The habit of respecting his mind and using it sternly and reverently clung to him throughout life. The sum of the college tradition about him is that he was a high-minded, proud-spirited, reflective, ambitious youth, never sturdy of body, eager to learn about men and affairs, and intent upon putting learning to use in action. The era in which he grew to manhood, and the mood of the society in which his formative years were passed, did much to fashion his ideals and to determine his ambitions.

The echoes of the great debate over the nature of the Union filled the air, and the towering figures of Calhoun and Webster yet dominated the imagination of opposing political schools. His early youth was passed away from, yet in the midst of, the tumult of the war which lay inherent in the logic of that debate. I am loth to praise any war, for all war is the collapse of human reason; but no sincerer war than this has occurred in human history. It was a war of ideals, of principles, of loyalty to ancient

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axioms of freedom, held dearer than life by both sides. The influence of the Civil War upon the youth of the man who was destined to be the Commander-in-Chief of all the forces of the undivided Republic in the greatest war of all time illustrates alike the calmness of his own mind and the sincerity of the mighty struggle itself. His people, post-revolutionary in American origin, had become Southern in sentiment. He records, with deep feeling, how the passing sight of the grave face and regnant figure of Robert E. Lee, long after the war, stirred the emotions of his young heart; but there was developed in him no fierce passion of sectionalism, but rather a stern and cool will to comprehend the historic forces at play within American life, and to direct those forces toward the fulfilment of the longings of democratic society.

He was of the group of young southern-born men who knew the contributions of the South to American history, who had no apologies to offer for its part in the struggle, ennobled by so much valour and self-sacrifice, but who felt that the South must again become whole-heartedly a part of the Federal Union it had done so much to establish. He saw about his hearthstone the faces of grim men who were subjected to such a test of manhood as our poor human nature has seldom been forced to endure. They were not men of the broadest social imagination, but they were men of intense and romantic loyalties to causes, and of an elevation of thought about the state as something to love and serve, and not something to batten on or to profit by. War did not unfold to him in his far southern home any of its marching splendours and waving banners. He saw only the filthy backwash of war, its ruin and its bitterness, cities in ashes, ignoramuses in power, revenge in action, and great leaders led away to imprisonment and obloquy.

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It is true that he had heard the civil struggle ended upon a sweet, clear note of "charity to all and malice to none"; and nothing in his life shows the balance of his mind better than his quiet perception of the fact that to his youth a challenge had come to help complete unfinished social and moral tasks, unpoisoned by hate and unwasted by vengeance. It might well have been within the Almighty's inscrutable purpose to give such a man such a preparation and such a social background for a supreme far-off test, when a distraught world would have sore need of the man of faith and will who would see clearly and reason accurately, and who would not falter or turn back when once he had set his feet upon a path.

Woodrow Wilson was twenty-nine years old when he quit the formal life of a college student. One may treat as negligible the single year he spent vainly seeking to use his mind, absorbed in the philosophy of law and its application to government, in the gainful practice of that profession. The span of his life was yet to stretch over thirty-seven years, and he was to spend twenty-five of those years in teaching American youth politics and government in four different institutions of learning—Bryn Mawr College, Wesleyan College, Johns Hopkins University, Princeton University. Thus the man who was to be entrusted with the most stupendous administrative task in American history, spent three-fourths of his life as student, teacher, educational administrator, and writer of books. It was not the training adapted to equip for his work a prophet of force or a master of political intrigue. Ulysses would not have prescribed it for Telemachus, nor Machiavelli for his Prince. But I fancy that all of us who hold the democratic faith will one day be grateful for these studious, reflective years in the life of Woodrow Wilson,

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when he pondered over the comparative merit of forms of government and modes of culture, when his practical mind, with its adventurous and romantic passion for action, received unfolding for a mighty purpose.

It was in the still air of these laborious days that he reflected how to get things done after the fashion of his dreaming; when he nurtured enthusiasm for men and saw himself as their servant, when, looking deep into the life of the social organism, he saw that not ideas, but ideals, conquered men's souls; when he learned calmness from Wordsworth, concentration of energy from Walter Bagehot, and with Edmund Burke discovered the real difference between a statesman and a pretender, in the circumstance that one lives by the way and acts on expediency, the other lives on principles and acts for immortality; when he came to see faith as life's most substantial heroism; and finally, pursuing a lonely road, gained a wide, luminous view of this world, as a world ordered of God, moved by the tides of His Spirit, and thus laid the basis of fame, which one day,

"Full high advanced,
Shone like a meteor streaming to the wind."

Woodrow Wilson was the first professional teacher to pass almost directly from the classroom to the White House. Thousands of Americans to-day recall with gratitude his high gifts as a teacher; and as a fellow-teacher, I would care to commemorate that element of his enduring service to his countrymen. To me and to the hosts of those who teach in this land, those quiet, busy years at Princeton as a teacher, characterized by great personal happiness in a home of culture, of intense charm, energy and growing insight, seem to constitute his real golden age. Large classes flocked to his lecture hall to

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applaud his varied knowledge, and to gain from him new phases of life and truth. There was beauty in the cadences of his voice, and power to arouse and persuade the intellect in the clarity and orderliness of his talk, brightened by bland humour and tingling wit. When he entered upon the presidency of Princeton, a new aspect of his qualities appeared. It was clear that he had thought deeply of the meaning of education and of universities, as moulding forces in a democracy. The problem of education was to him the problem of enriching the nation's life with minds of maturity, integrity of character, and social sympathy. "What a man ought never to forget with regard to a college," he once said at Swarthmore, "is that it is a nursery of honour and principle." He inaugurated new principles of educational contact, which now lie at the core of the development, not alone of his own university, but of all institutions of liberal culture in his country.

A dramatic struggle, marked by unusual phases of bitterness and ill will, characterized his administrative career at Princeton. Universities are little worlds in themselves, and, like the greater world about them, have a way of refusing to be reformed and of preferring to be let alone, or to be reborn into new aims and processes only under tremendous pressure and the passage of slow time. The total effect on him of all this academic warfare was the hardening of his resolution, the acquisition of formidable political skill to gain his ends, the arousing of his passion for democracy, and the fixing of his purpose to rescue universities from material control. He was born to fight for the goodness which is at the heart of things, and this ideal quickly grew into an objective of freedom, which caught the eye of the nation at the precise moment when a great tide of liberal hope and opinion was flowing in and

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over a generation of self-satisfaction and contentment with things as they are.

Unlike most cultivated Southerners of his generation, Woodrow Wilson had the impulse to write as well as to talk, and became a writer of eminence fit to claim a place in the literature of his country along with Jefferson, Madison, Lincoln and Roosevelt. At twenty-nine he published his first book, *Congressional Government*, a post-graduate thesis, revealing the actual operations of our government, and outlining with a touch of genius his theory of the wisest and most efficient relation of the Executive to Congress. This book contained a definite system of political philosophy, which he put into practice and to which he clung to the end of his career. In this respect a likeness to Thomas Jefferson appears, for each of them had developed, before he entered office, a definite theory of government, and applied its doctrines to the solution of national problems. A series of volumes on political and historical subjects (*Congressional Government*—a study in American politics; *The State*—elements of historical and practical politics; *Division and Reunion*; *George Washington*; *A History of the American People*; *Constitutional Government in the United States*), and several volumes of literary and social studies (*An Old Master* and Other Political Essays, *Mere Literature* and Other Essays, *Free Life*, *The New Freedom*, *When a Man Comes to Himself*), came from his pen in these days. It is impossible to read these books without concluding that the guiding motive of all his studies pointed toward political life and the goal of political office.

The opportunity to enter politics seemed worlds away to the man who was writing "mere literature" of this quality in 1895—"There is more of a nation's politics to be got out of its poetry than out of all its systematic

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writers upon public affairs and constitutions. Epics are better mirrors of manners than chronicles; dramas oftentimes let you into the secrets of statutes; orations stirred by a deep energy of emotion or resolution, passionate pamphlets that survive their mission because of the direct action of their style along permanent lines of thought, contain more history than parliamentary journals. It is not knowledge that moves the world, but ideals, convictions, the opinions or fancies that have been held or followed; and whoever studies humanity ought to study it alive, practice the vivisection of reading literature, and acquaint himself with something more than anatomies which are no longer in use by spirits."

In the year 1910 Woodrow Wilson withdrew from university direction and entered active politics. His last service to education was an effort, far from successful, to give to American universities what he considered a democratic regeneration in spirit, and to bring it about that the "voices of common men should murmur in their corridors." His first political declaration was an avowal that the time had come to re-conceive the liberties of America, to break the dominance of cliques and machine, to confer on candidates for high office power and responsibility for leadership, to secure for all men a fairer adjustment of human relationships; and, further, that he was entering the field of politics in a new era, with no pledges to bind him and no promises to hinder him. Upon such a platform he was elected Governor of New Jersey, and in that office, and through his policies and principles set forth in public speeches, this historian of his country, this southern-born Scotch-Irish Presbyterian teacher—an awkward circumlocution, but a deadly definition of stubborn idealism—became, in 1912, the nominee of the

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Democratic Party for President, received a great majority in the Electoral College, and became President of the United States on March 4, 1913.

In 1916 he was re-nominated and re-elected in the very midst of the greatest crisis in the secular history of mankind. I am conscious that I am summing up, in bald sentences, revolutionary transformations in the career and fortunes of an American citizen such as have seldom happened to any man in our annals, and never before to the teacher or scholar—the nearest approach in breathless action being the transfer of Abraham Lincoln from a main-street, second-story law office to unimagined burdens of authority. Both stories will forever enrich and adorn the epic of democracy.

Woodrow Wilson once said that the true teacher or the true artist or historian must always work for the whole impression. Working in this spirit, I cannot, at this time and place, attempt even to enumerate the legislative measures which, under his leadership, went forward in the sixty-third Congress. But I venture to claim that no such well-thought-out programme of financial, social, and industrial reform, no such inspiring spectacle of governmental efficiency and concentrated energy, no such display of fearless devotion to public interests, moving high above the plane of partisan advantage or of private gain, has been spread before the eyes of this generation, as is afforded by the list of enduring enactments which crowned the accession to power of Woodrow Wilson. And I set up the further claim that a President had come upon the great scene, at a time of one of those strange failures of government to redress public grievances, who had not only the will and purpose to change the note of industrial life in the nation and to halt the domination of American

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politics by its privileged financial interests, but also the sense of direction and skill to carry to some sort of fulfilment a policy of practical emancipation from materialism, and the restoration of equality of opportunity. The Congress that furnished the team work in this memorable period of legislative energy was admirable and intelligent; but leadership lay in the President, not by use of patronage or by social amenities, but by the steady drive of intellectual force, which his opponents within and without his party could not resist.

The new President concluded his first inaugural speech with these words: "The nation has been deeply stirred; stirred by a solemn passion, stirred by the knowledge of wrong, of ideals lost, of government too often debauched and made an instrument of evil. The feelings with which we face this new age of right and opportunity sweep across our heartstrings like some air out of God's own presence, where justice and mercy are reconciled and the judge and the brother are one. We know our task to be no mere task of politics, but a task which shall search us through and through, whether we be able to understand our time and the need of our people, whether we be indeed their spokesman and interpreter, whether we have the pure heart to comprehend and the rectified will to choose our high course of action. This is not a day of triumph; it is a day of dedication. I summon all honest men, all patriotic, all forward-looking men, to my side. God helping me, I will not fail them if they will but counsel and sustain me."

Passionate sincerity shines out of these moving words. It was a spiritual moment in our history. Men were looking at life with kinder and juster eyes. A new spokesman of humanity had appeared in our politics, with a will and a purpose and a programme. An eager and a nipping air

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seemed to blow away the atmosphere of materialism which had in varying degree hung over the capital since Lincoln's day. Not since Jefferson had a leader with such a programme dwelt at Washington. If in seventeen months a world war had not come to turn the thoughts of mankind to the defence of civilization itself, it is not immoderate to believe that the great reforms already inaugurated would have been followed by others equally vital, and the domestic policy of the nation ordered in accordance with the best liberal thought of modern, self-governing communities.

But war came, apparently falling out of the blue, like some tragic drama of the high gods, upon a busy and peaceful people, bent upon working out here in a favoured land some scheme of life by which every man should have liberty, without hindrance, to be what God made him. In reality, there had arrived the moment of explosion of confined passions and forces long gathering through the ages, the awful fruitage of centuries of human greed and incompetence, of malignant nationalistic ambitions, of scientific progress diverted from high ends to purposes of destruction, of vain and feeble puppets in places of power, of a European polity based on fear and balance of power, rather than reason and concert of action. In the twinkling of an eye, our gain-getting age became a brawling age of terror and revolution, to be thought of hereafter as the end of an old epoch and the beginning of a new epoch in human annals.

It has been often predicted that this greatest drama in history must needs be one day really written as a drama by some Æschylus, who will paint the darkening sky, the rushing of the wind, the tension of the time, as catastrophe leapt to catastrophe, the movements of the bewildered antagonists amid the muttering of the storm and the

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lightning. In such a drama alone could one hope to find a just portrait of the peace-loving figure of the American scholar President, as he lifts his shoulders to the burdens, seeks to readjust his mind and nature, absorbed in purposes of new freedom for common men, to the tasks of the dreadful hour, and with tragic loneliness and patience grapples with events.

I saw President Wilson for the last time in the fullness of his strength on the evening of April 2, 1917. He was standing at this desk, speaking the momentous words which were to lead this democracy into war, and to teach to all free peoples, then bewildered and depressed, the meaning of the conflict, and to lift up their hearts. All mankind was his audience. The air of this hall was tense with emotion, and the dumbest sensed the historic significance of the great scene. There were then etched into my mind, in lines never to be erased, the face and form and manner of Woodrow Wilson, the lithe figure, the bony structure of the forehead, the lean, long visage as of a covenanter, sombre with fixed purpose. The culture of generations was in his tones, the scholar's artistry in his words, the inheritance of a gentleman's breeding in his manner, and calm courage in his discerning eyes. I was somehow reminded of the unbending lineaments and figure of Andrew Jackson, whom Woodrow Wilson resembled physically and in the very soul of him, morally exhibiting the same grim resolution, as of a stranger to the fear that weaklings feel.

The direction of American affairs, as the Republic swept into the current of the Great War, was in the hands of a liberal statesman, bred of democracy, firm of will, jealous of his country's honour, gifted with power to argue with cogency, capable of seeing far ahead the movements

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of social progress, incapable of fear, unmoved by passion or greed of conquest, intent upon justice, dreaming of peace and the righting of immemorial wrongs. I do not intend to give a résumé of the events of the two years and eight months intervening between the onset of war and the entrance of America into the struggle, but rather an analysis of what Prof. L. P. Jacks, a thoughtful English scholar to whom I am indebted for a better understanding of Woodrow Wilson, once called the "war mind" of Woodrow Wilson.

To have taken any other primary step than the issuance of a declaration of neutrality in August, 1914, would have been the act of a madman or a superman, and Mr. Wilson was merely the trustee of the most powerful country on earth, hitherto dedicated to the tradition of its own non-intervention in foreign affairs and the non-interference of European nations in cis-Atlantic problems. The country was unfamiliar with European complications, and unaware of the new international position decided for them, in Theodore Roosevelt's words, by fate and the march of events. Even the intellectuals, who grasped the truth that the war was a conflict between two opposing schools of civilization, would have been shocked by any other initial policy than the policy of neutrality. Military glory as an end in itself held no lure for President Wilson, and no power to confuse his judgement, as his course in Mexico and this Mobile declaration had shown. I have little doubt as to where lay his sympathies from the first hour of the conflict, but he was not the man, in a position of vast responsibility, to be swayed by sympathy or prejudice or self-interest. Rather, he was the man, careless of fleeting judgements, to seek the position of moral responsibility imposed upon the United States, and so place

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its power at the service of mankind that other ages would hold it in grateful remembrance. I have read the speeches of President Wilson from the beginning of the war to its end, and I find in them an amazing strength and unity. I am not troubled by the inconsistency of his early advocacy of peace and his later proclamation of "force to the limit," for there is no inconsistency.

As Lincoln with supreme wisdom planted his policy not on slavery but on union, Woodrow Wilson with a similar greatness tied his policy to the idea that the United States, the most powerful of all states, should be a servant, a minister, a friend, not a master among the nations. Never before in the history of mankind has a statesman of the first order made the humble doctrine of service to humanity a cardinal and guiding principle of world politics. As long as he thought this principle was best served by neutrality, we kept out of the war. The long series of diplomatic papers, the patience that endured the barbarism of the "Lusitania" and bore without flinching the contumely of foes and the misgivings of friends, may justly be thought of as mere incidents in the evolution of this great idea. When at last the insolent brutality of the renewal of submarine warfare taught him that force alone could advance his doctrine, he took us into war. His much-derided Notes to the Imperial German Government deserve rank among the enduring documents of international history, and constitute one of the most decisive arguments ever addressed to the conscience of civilization, to illustrate the solemn hesitation that ought to mark the course of rulers who carry nations into war, to give proof that in such a collapse of civilization, at least one nation should retain its poise, and to unite his countrymen while he taught the world.

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When on March 5, 1914, before the war, in discussing the Panama tolls, he said, "We are too big, too powerful, too self-respecting a nation to interpret with too strained or refined a reading the words of our own promises, just because we have power enough to give us leave to read them as we please," he made clear all that subsequently possessed his mind. When a year later he said, "We do not want anything that does not belong to us. Is not a nation in that position free to serve other nations?" he revealed the heart of his policy. And so when, on the memorable night of April 2, he asked Congress to acknowledge a state of war, it was to a crusade, not to a war, that his statesmanlike policy had brought his countrymen; and they could not doubt that the diplomatic victory was his, the moral victory was his, that a mighty people were behind him, that the leadership of mankind rested where democracy on a continental scale had begun, in the American Republic.

In December, 1916, the President had sought, through a statement by each side of its war aims, to discover if any basis of peace might be found. This inquiry exhibited diplomatic genius of the first order, for it enraged the Germans and aided the Allies to consolidate their moral position before the world. The great achievement was obscured for a moment by a storm of obloquy from superheated patriots, who misread the grim humour, and misinterpreted his precise language, when he declared that all sides, according to their own general statement to their own people, had the same aims.

Again, on January 22, 1917, Mr. Wilson for the last time sought mediation in a speech in which he defined the fundamental conditions of a permanent peace. No greater state paper than this exists in the records of modern

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states. The result of this masterstroke was to bring us nearer war, but also nearer to lasting peace; to establish him still more closely as the one dispassionate voice of mankind; and again to bring upon him an outburst of condemnation for his noblest pre-war utterance—in which he used, but explained none too skilfully, the phrase “peace without victory”; by which he meant that only a reconciled Europe could be a tranquil and stable Europe, and that community of power must succeed balance of power.

Still preoccupied with the thought of lasting peace, Mr. Wilson appeared before Congress in the early winter of 1918, at the darkest moment of allied fortunes, and formulated “Fourteen Points of Peace.” These generalizations were almost revolutionary in their scope and idealism, and ultimately formed the general basis of the peace to be drafted; but they carried, too, a political adroitness aiming directly at putting an end to the fighting. They planted new seeds of aspiration and new hopes of justice between nations in the minds of men; and it is not easy to ostracize such ideas. Its timeliness, as well as its strength, gives to this document a place among the greater charters which have marked the progress of mankind. Our other great papers, the Declaration, the Farewell Address, Virginia Bill of Rights, the Constitution, were local or continental in their application. This paper, and the complementary addresses following it, aimed at nothing less than to endow the broken and weary nations with a new order and a new life. Desperate peoples for an hour looked into the shining face of Hope, and had sight of an old heaven and a new earth arising out of horror but ennobled by the self-sacrifice of millions. In Burke's vivid phrase, he was now the Lord of the Ascendant; his

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speeches had the strength of battalions along the front of battle; his voice was the voice of free peoples; and all over the earth, in the great capitals, among the tribes of the desert, in the islands of the sea, men felt the moulding of his thought and sensed the grandeur of his aims.

The conversion of American energies into war energies, the transformation of the American spirit and philosophy of life into war spirit and war philosophy, the actual throwing into the furnace of modern war, across three thousand miles of sea, the resources of men and money and resolution of the American people, take rank among the greatest practical enterprises of mankind. It may well be conceded that mistakes were made and that judgements went wrong; but "it is the grim silence of facts that counts." Military experts impartially chosen, not political generals, commanded armies in this war. No congressional committees, as in former wars, directed its strategy and confused its processes. No serious bickerings or scandals or conflicts marred the unity of its course. Far-seeing fiscal and economic legislation gave steadiness to the armies in the field. The genius of the Army and Navy displayed itself in war. The genius of the President struck down the enemy *morale* and laid the foundations of peace. No democracy in history, and few autocracies, have ever given such an exhibition of efficient co-operation, or earned such triumphant success.

The logic of events, to which Wilson's matchless skill in exhortation and argument had contributed so much, now decreed that in ten months ancient dynasties would abdicate and flee, and that under American leadership the mighty war would come to an end, an armistice would be declared, and a peace conference come into being. Long generations hence we shall warm our hearts at the fire of

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the glory that then shone about this Republic, won for it by the steadfast mind of its President, the unity of its people, the disinterestedness of its purposes, and the valour of its youth unafraid to die.

On December 12 the "George Washington," steaming through long lines of grey battleships, over a grey sea, amid the roar of guns and shoutings, dropped anchor at Brest, and an American President for the first time appeared in Europe to take part in a parliament of nations assembled to determine for years to come the course of history. Whether he should have gone at all, or only once, or by whom he should have been accompanied, is a sea of fascinating but futile conjecture upon which I shall not embark. Woodrow Wilson was not a master of manipulating men or of dramatizing himself, but a master and in some sense a slave of ideas and ideals. It seemed to him that it was his moral responsibility, under God, to go to Europe, heedless of the rocks ahead of him and the whirlpools behind him. It was a fearful responsibility to assume, for all the peace congresses of civilization, from Westphalia and Vienna to Paris, had satisfied nobody and had generally broken their creators. This congress was the gigantic legatee of the failures of all past congresses, and in none of these congresses of the past did any one man ever occupy a position of such terrible greatness.

I am sure Aristotle's fine summary of tragedy must often have visited his mind as his ship wended her way across the seas:

"Tragedy, in its pure idea, shows us a mortal will engaged in an unequal struggle with destiny, whether that destiny be represented by the forces within or without the mind. The conflict reaches its tragic issue when the individual perishes; but through his ruin the disturbed

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order of the world is restored, and the moral forces reassert their sway."

Three underlying ideas and purposes, all born of American daring and American experience, guided his mind and drove him on. The first was faith in the whole kindling length and logic of democracy itself—faith in men, faith in the supremacy of spiritual force, given new sacredness by what he saw about him of suffering and death. The second was the essential democratic idea of the right of men everywhere to determine their own affairs. The third was the idea of co-operation of peoples, the partnership of opinion among democratic nations, which once had welded discordant states in a new world into a federal union, and might again weld discordant people in an old world into a parliament of man.

For six months, at the Congress of Paris, in an alien air surcharged with cynicism and suspicion, almost single-handed he fought for these principles—buoyed and sustained in the first period of his struggle by high tides of hope and faith, that surged up to him out of the bruised hearts of peoples who trusted him to lead them over the failure of brute force into God's peace; and in the second period buffeted by the ebb-tides of fading enthusiasm, of disintegrating unity, of selfish dominion and ancient fears.

He had gone to Paris with the "Fourteen Points of Peace," accepted alike by his Allies and by the Central Powers as the basis for the coming settlement. The "Fourteen Points" lived in his mind as a doctrine of international justice, and the League of Nations was an integral part thereof, conceived as the medium to interpret and administer those principles of justice, and to introduce into the relations of modern states the idea of organic international co-operation based on reason. No man could

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have achieved this programme in its entirety, or secured a perfect peace of justice, at Paris. Statesmanship of the most transcendent form could not have diagnosed, much less healed, that tremendous ailment of the world. The Versailles Treaty, though a huge advance over any one of the five great treaties since Westphalia, in sympathy and counsel with the peoples concerned, in the redress of bitter wrongs, in consideration for the weak and thought of the future, proved to be not God's peace. It was a peace shot through with the fear and resentment of suffering and ill-used men; a settlement corrupted by previous bargains among the Allied Powers, made under the lure of traditional policies and the stern necessities of war, and inconsistent with the high purpose of the charter which Wilson had presented for the guidance of the Congress.

When the odium of nations and races began to beat upon him, because he could not perform a task beyond mortal achievement, Wilson saw himself confronted with the alternative of world-wide chaos and disintegration, or an imperfect peace with the League of Nations. He could not, with his vast sense of political and social institutions, postpone by headstrong and wilful conduct the normal and peaceful ordering of men's lives.

Woodrow Wilson was not a revolutionist. Political reform by "red ruin and the breaking up of laws" was not in his blood. He chose the League of Nations, surrendering, in the anguish of compromise, such portions of his doctrine of international justice as he could not get. I am of those who believe that he gained more than he sacrificed at Versailles, and I know that he alone among mortal men could have salvaged out of that sea of passion the League of Nations, the bravest and most reasonable effort to

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rationalize national relations in political history. The statement sometimes made that he fell, beaten down by the superior adroitness and intelligence of his European colleagues, is a piece of analysis entitling its author to a high place in any hierarchy of inferior minds. What was liberal in the Versailles Treaty, Wilson's faith and courage helped to put there. What was reactionary he fought against to the limit of his strength, and accepted only to gain an instrument which he believed had in it power to purge and correct.

He had the heart to match the moral hopes of mankind against their passions. He sought to give the twentieth century a faith to inspire it and to justify the sacrifice of millions of lives; and if there was failure, in Jan Smuts' words, it was humanity's failure. To make him, the one undaunted advocate of those hopes, the scapegoat of a world collapse, is to visit upon him injustice so cruel that it must perish of its own unreason. Therefore I do not envisage Woodrow Wilson as a failure, as he came back to these shores bearing in his hands the Covenant of the League and the imperfect treaty itself. I envisage him rather as a victor and conqueror as he returned to America, untouched by sordidness or dishonour, unsurpassed in moral devotion, and offering to his country leadership in the broadest and worthiest cause in all the story of human struggle for a better life. What statesman in the history of world adjustment, in defence of a code of shining, if unattainable, idealism, had ever borne himself more stoutly or battled with such foes, or achieved with so little support at home or abroad so astounding a result?

When President Wilson first sailed for Europe in December, 1918, American sentiment, irrespective of party,

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generally approved his declared purpose to incorporate in the treaty of peace some sort of league covenant. The heart of the time was then in tune with the age-old dream. The President of the United States had a right to assume that the American people were behind him on the issue of the League of Nations, notwithstanding the adverse verdict of the electorate on his general policies. Eight years before, in 1910, in his Nobel Lecture, Theodore Roosevelt himself had said :

"It would be a masterstroke if those great Powers honestly bent on peace would form a league of peace not only to keep the peace among themselves but to prevent, by force if necessary, its being broken by others. The man or statesman who should bring about such a condition would have earned his place in history for all time, and his title to the gratitude of all mankind."

A list of eminent Americans of all parties then in line with that pronouncement in 1918 would be an illuminating contribution to the higher impulses of that era.

When he returned a different spectacle met his eyes. The great cause for which he had even then given his life had become confused with a group of political policies given by his enemies the generic name of Wilsonism, and about this raged the wrath, despair and hatred of the overstrained time. The tired warrior of the common good, who had kept the faith, fought the fight, and won a victory, instead of hearing the acclaim of his own people, "Well done, thou good and faithful servant," saw himself ringed about with foes of mind to rend and destroy him.

I cannot give time here to determining whether Wilson himself was to blame in tactical judgement alone, or how much he was to blame, for the change in American opinion; nor do I deny that honest men opposed the

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League and the Treaty; nor do I undertake the task of apportioning with nice justice the responsibility for the cauldron of hate and "swelter'd venom," of deadlock and indecision, of partisanship and passion, in which for weary months this largest question of modern times boiled and bubbled. Other ages will make that solemn appraisal. I may be permitted the reflection that something less of malice in the hearts of his enemies, and something more of compromise in his own heart, and something more of political genius and firm purpose in the hearts of those who held the faith—and there might have been another world!

I have lately been reading—and I wish all of his countrymen might one day quietly read—the thirty speeches made by the President on that fateful western tour, which he undertook in September, 1919, in order to secure from the American people the stamp of approval which he desired for his work in Europe, and which the American Senate was unwilling to give. There is no series of political speeches, made under circumstances of such strain, in our annals, attaining a higher level of oratory and exposition. He was forewarned, as he fared forth, that his life might be the forfeit of his enterprise. He replied, "I would forfeit my life to attain the end I seek," and he meant it; for he was incapable of melodramatic pose, and the consecration of that statement runs like a thread of gold through the sustained appeal.

Undeterred by the stabbing of physical pain and failing strength, Woodrow Wilson here reveals the scope and depth of his conviction that national isolation for America or any country is forever ended; that the outlawry of war is democracy's next great task; that suicide hovers over civilization in the present system of the relation of states

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and the present potentialities of destructive warfare ; that the hour has struck for the creation of an instrument to gather behind it the organized manhood of the world, bent upon evolving a clearer international conscience, a firmer international law substituting reason for passion in human affairs ; and that the Covenant of the League of Nations is such an instrument, if mankind will but adapt it to its uses. This is the Wilsonism that the quiet justice of humanity will remember throughout the ages. But all this force and eloquence and martyrdom were to avail nothing. Woodrow Wilson fell stricken as if in battle at Pueblo, Colorado, on September 25, 1919, and came home shorn of his unmatched strength to persuade and move the hearts of his countrymen.

The American Senate, in the plain discharge of its constitutional duty, discussed the Treaty for a period of eight months, during five months of which period the President struggled against mortal illness ; rejected it on March 20, and elected to remain outside the first organized scheme of international co-operation in modern history.

The last words spoken to the people at Pueblo by the President were these : " Now that the mists of this great question have cleared away, I believe that men will see the truth, eye to eye and face to face. There is one thing that the American people always rise to and extend their hand to, and that is the truth of justice, liberty and peace. We have accepted that truth, and it is going to lead us, and through us the world, out into pastures of quietness and peace such as this world never dreamed of before." The prophecy of the stricken advocate of reason has not yet come true. There are those who hope and believe that it will never come true. It is not seemly that I should here attempt any controversial discussion ; but I should lack the

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courage of the man I seek to interpret if I did not, as an American citizen, cry out, even in this Chamber, "God grant that it may come true and gain new authority to protect mankind against its imminent dangers."

It is commonly said that the historic rank of Woodrow Wilson is wrapped up in the destiny of the Covenant; that if it fails, his rank will be merely that of one more radiant spirit whose reach exceeded his grasp, and, if it succeeds, his apotheosis in history is secure. I find the formula too glib and automatic for the forces and ideas it presumes to envelop. Apotheosis and immortality are weighty words that ill fit our poor flesh, so foredoomed to the iniquity of earthly oblivion; but surely the fame of Woodrow Wilson does not rest upon an instrument, the orderly growth of which into final usefulness may so change its structure and modify its form as to cause it to become another and an even better instrument. It depends upon an unconquerable idea, so greatly conceived and set forth that it must continue to grow, and is now growing, into new and finer form, and his fame must grow with it into whatever bright renown it may attain.

Posterity will be eager to have knowledge of the personality and the salient qualities of a statesman set apart to play such a rôle in the world's affairs. I shall picture him as I knew him—not the Wilson whom mankind will remember as the stern war leader of a mighty nation; but another Wilson, known to me, a Wilson of sprightliness and humour and handsome courtesy, of kindly countenance and fascinating conversation, with power to "beguile you into being informed beyond your worth, and wise beyond your birthright." The sensitive shyness and reserve that clings to men who cannot capitalize their personal advantages to win friendship clung to him. Intimacies were sacred

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relations to his spirit, but these intimacies could not overflow into inveterate amiability. He did not wear his heart on his sleeve for daws to peck at, but tenderness governed his demeanour with those he trusted, and he wore about him a quiet grace of dignity.

Woodrow Wilson was a deeply religious man. Men who do not understand the religious spirit need not even try to understand him. No man in supreme power in any nation's life, since Gladstone, was so profoundly penetrated by the Christian faith. He was sturdily and mystically Christian. He took God Almighty in earnest as the Supreme Reality, and he carried Him into his home and saw His immanence and guidance in private and public life. He had the habit of prayer, and he read and re-read the English Bible. Through all his speeches flamed the glory of an insistent belief that morality and politics should march hand in hand. Many of his tendencies, perhaps the most of them that occasioned debate and censure, sprang from his pragmatic belief in God. There was actually such a thing as God's Will to this man; and when he thought he had divined that will, he knew the right, the absolute right, and he was prepared to stand on that, if friends deserted him or he parted company with friends, if applause came or if the blow fell. "Interest divides men; what unites them is the common pursuit of right," was one of his great utterances, and, not unlike the stout-hearted old mediæval bishops, he stood ready to wield sword or bludgeon if the foe showed his face. "God save us from compromise," "Let's stop being merely practical and find out what's right," were phrases often on his lips.

It was the Christian philosophy at work in his spirit that placed him almost instinctively on the side of the common

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man, and against the privileged and the powerful. Wilson could be, and sometimes was, aloof and unrelenting to this or that friend or foe; but mankind, in the mass, never failed to soften his spirit and awaken his emotions. He would have gone to the stake to protect mankind as a whole from tyranny and injustice; but the ambitions of any individual man, even a friend, stirred him slightly. His greatest defect as a leader of men was this shrinking from human contacts at close range. When he had proved the rightness of his case and stated it boldly, a strange moral fastidiousness and loyalty to the overlordship of reason prevented him from seeking to win men to his side by talking it over in whispers or by sweet and soothing persuasiveness. As Augustine Birrell said of Carlyle, "It seemed to him to be his duty to teach, not to tickle, mankind." This inhibition left him a master of ideas but not a master of using men, and substituted admiration and respect for love and enthusiasm in the nature of the mass of his followers.

Wilson evoked no such popular devotion as did Henry Clay or James G. Blaine or Theodore Roosevelt. Men of his prophetic quality rarely do. Edmund Burke once said of Charles James Fox, with a deep sigh, "He was made to be loved." That sigh often, no doubt, stirred in Woodrow Wilson's heart. He was a selfless man in so far as personal glory or profit was concerned. It was "perfection, not renown," that allured him. It was God's praise, not men's praise, that gave him strength. The ambition which drove him to pre-eminence was the ambition to create new ideals or to re-illumine old, neglected ones. Intellectually he does not belong with Kant or Burke or Hamilton or John Marshall; but he had a brain of high order, functioning in a different atmosphere and a broader

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field, a brain which worked straight and quick; and he suffered ill fools and those of untidy minds. I should call his greatest mental gifts the power to look into the future, to assemble facts, to marshal his propositions in due order, to generalize fairly, and to state his interpretations with such terseness and soundness that they sank into minds that listened.

As an Executive, he was not an incarnation of action like Napoleon or Roosevelt. The lightning decision was not after his manner; but his industry was tireless, his judgement of men sound, and his mind did its own thinking, and men could not frighten or deceive or cajole him. The possession of a tenacious memory enabled him to keep the whole before him, to dispense with threshing around, to dread irrelevance and bombast. No dogmatism or abruptness controlled his relations to men who approached his problem from the same angle. He gave his entire trust to those who worked with him, defended them against injustice, and upheld them against slander and misrepresentation.

The world used to be full of people busy in discerning, imagining, and cataloguing the faults of Woodrow Wilson. Dogmatist and hermit, rhetorician and pacifist, egocentric and ingrate, dreamer and drifter, were some of the milder coinages of his more civil and restrained enemies. Well, he had his faults. I am not here to pourtray or to defend his faults. Some of them were protective devices to conserve physical strength, and others lay buried deep in the impulses in his blood; but inhibitions born of pride and courage and high ambition are such as nations learn to forget and forgive, and even to love and cherish. Posterity is incurious about the minor faults of its heroes. England does not concern itself with the flaws of Nelson

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and William Pitt. Men do not remember Andrew Jackson's stubbornness and prejudice; they recall only the fury and fire of his purpose to preserve the Federal Union. His countrymen will not forever remember the volubility and histrionic arts of Theodore Roosevelt, but they will never let die the memory of the valiant force of him penetrating the nation's spirit, increasing the sum of its energies, awakening youth to high adventure, and stridently proclaiming the glory of upright living. They do not tattle about Washington's blazing profanity at Monmouth, but see his stately figure riding into the storm of battle beneath the tattered flag of a new nation he would fain bring into the world. They do not whisper about Lincoln's choice of companions or his taste in anecdotes or his cunning in politics; but they read incised on white marble walls the sacred poems which his literary genius has left to posterity, behold him in the night watches correcting his mistakes and using even his humility as a sword with which to carve out the victory of his cause. And so it will be with Woodrow Wilson in the long perspective of the years. The destiny in his blood decided that he should possess

"The unconquerable will . . .
And courage never to submit or yield,
And what is else not to be overcome."

His ambition to serve his country was as intense as Cromwell's. It was not easy for him to forget or to forgive. The pride of righteousness sometimes froze the more genial currents of his soul. But he was willing to die, and did die, to guarantee to humble men a fairer chance in a juster world. And therefore the savage assaults of his enemies will shrivel into the insignificances of Horace Greeley's editorials against Lincoln's policies, or the futility of the

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early century pamphleteers against Thomas Jefferson as iconoclast and antichrist; and his mere detractors will themselves either attain a repellent fame as detractors of greatness, or else they will pass out of memory and no one will ask

“Who or what they have been,
More than he asks what waves
Of the midmost ocean have swelled,
Foamed for a moment and gone.”

The four closing years in the life of Woodrow Wilson were harsh, unheroic, uninspiring years in public affairs, such as generally follow the emotional climaxes of war, and it is a commonplace to describe them as years of personal tragedy to him. A vast disillusionment, a chaos miscalled peace, a kind of shamefacedness and cynicism in the recollection of its dreams and faith in the triumph of moral ideals, seemed to hold the nation and the world in its grasp. As far as Woodrow Wilson himself was concerned, it is well perhaps not to confuse the bodily pain, the palsied side, and all the cold malignities of the time with the essential meaning of those years. Adversity had been wanting in his career, and now it was come upon him, and he was to have acquaintance with sublime refinement, and the country was to gain knowledge of its power to smite the hearts of just men with love for the baffled fighter who had known none too much of popular affection in his career of self-reliant conquest.

He carried his head high in the dying days of his public service, omitting no duty his strength could bear, meeting the gracious courtesy of his successor at the end with an equal courtesy, as they rode away from the White House, so deeply associated in American history with memories of sorrow and pain as well as pomp and power,

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while unseen of human eyes to each of them alike
"tragedy with sceptred pall comes sweeping by."

In the days left to him as the first private citizen of the Republic, unlike Burke, he did not waste his strength in windy opposition or factious controversy. He wrote no memoirs. "With my historical sense, how could I be my own biographer?" he said. He exploited in no way his wide fame, uttered no complaint, suffered no pity, displayed no vain glory. It was as if a great gentleman, "weary of the weight of this unintelligible world," sought his peace at last in a quiet home luminous with love and perfect care, and shut out at last from the noises and the storm. From this sanctuary, day by day, it was given him to behold the processes of his own immortality, as simple men and women gathered about his home and perceived in his wan image the poignant symbol of their great days and the historic link forever binding them to noble enthusiasms.

The very depth and dignity of his silence won through to the imagination of men, and when he spoke the world stood at attention, heartened to have knowledge that his high hopes for mankind were undimmed and that there was no faltering in that firm faith of his that liberty, guided by reason and not by force, was the contribution of his century to human advancement. I doubt not that regret visited his mind for lost opportunities that might have been better used, as he reviewed the pageant of his life in these long sequestered days; but a durable satisfaction must needs have fortified his soul, that even the devil's advocate must bear witness that

"He had loved no darkness,
Sophisticated no truth,
Allowed no fear."

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A grace which his heart craved came in the exaltation and excitement of the vision of a valiant new generation on the march, intent to light its torches at the still burning fire of his purpose, to substitute for the arbitrament of war and death the reign of law, to restore to the land of his love and his loyalty its surrendered ascendancy, and to guarantee to the principles he had fought for eternal validity. The puzzle and complex of his dual nature seemed at last to fall into a mould of simplicity and consistency. "We die but once, and we die without distinction if we are not willing to die the death of sacrifice. Honour and distinction come only as rewards for service to mankind." Thus Woodrow Wilson had spoken in the days of his strength to the high-hearted American youth, and now he could of right claim the supreme distinction as his very own! And so, even as death enfolded him in its shadows, men paused in their busy lives and came to comprehend that a man of great faith had lived in their era, akin in heart and blood to John Milton and John Hampden, Mazzini and Luther; that a prophet had guided their country and stirred the heart of mankind in an hour of destiny, and that an incorruptible liberal, aflame with will to advance the slow ascent of man, had joined those whom men call immortal and stood among that high fellowship,

" . . . constant as the Northern Star
Of whose true, fixed, and lasting quality
There is no fellow in the firmament."

PART II

THE DEMOCRATIC PRINCIPLES OF PRESIDENT WILSON

AS STATED IN HIS PUBLIC ADDRESSES

THE DEMOCRATIC PRINCIPLES OF PRESIDENT WILSON

ADDRESS RECOMMENDING THE DECLARATION OF A STATE
OF WAR BETWEEN THE UNITED STATES AND THE
IMPERIAL GERMAN GOVERNMENT, DELIVERED
AT A JOINT SESSION OF THE TWO HOUSES
OF CONGRESS, APRIL 2, 1917

Gentlemen of the Congress:

I have called the Congress into extraordinary session because there are serious, very serious, choices of policy to be made, and made immediately, which it was neither right nor constitutionally permissible that I should assume the responsibility of making.

On the third of February last I officially laid before you the extraordinary announcement of the Imperial German Government that on and after the first day of February it was its purpose to put aside all restraints of law or of humanity and use its submarines to sink every vessel that sought to approach either the ports of Great Britain and Ireland or the western coasts of Europe or any of the ports controlled by the enemies of Germany within the Mediterranean. That had seemed to be the object of the German submarine warfare earlier in the war, but since April of last year the Imperial Government had somewhat restrained the commanders of its undersea craft in conformity with its

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promise then given to us that passenger boats should not be sunk and that due warning would be given to all other vessels which its submarines might seek to destroy, when no resistance was offered or escape attempted, and care taken that their crews were given at least a fair chance to save their lives in their open boats. The precautions taken were meagre and haphazard enough, as was proved in distressing instance after instance in the progress of the cruel and unmanly business, but a certain degree of restraint was observed. The new policy has swept every restriction aside. Vessels of every kind, whatever their flag, their character, their cargo, their destination, their errand, have been ruthlessly sent to the bottom without warning and without thought of help or mercy for those on board, the vessels of friendly neutrals along with those of belligerents. Even hospital ships and ships carrying relief to the sorely bereaved and stricken people of Belgium, though the latter were provided with safe conduct through the proscribed areas by the German Government itself and were distinguished by unmistakable marks of identity, have been sunk with the same reckless lack of compassion or of principle.

I was for a little while unable to believe that such things would in fact be done by any government that had hitherto subscribed to the humane practices of civilized nations. International law had its origin in the attempt to set up some law which would be respected and observed upon the seas, where no nation had right of dominion and where lay the free highways of the world. By painful stage after stage has that law been built up, with meagre enough results, indeed, after all was accomplished that could be accomplished, but always with a clear view, at

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least, of what the heart and conscience of mankind demanded. This minimum of right the German Government has swept aside under the plea of retaliation and necessity and because it had no weapons which it could use at sea except these, which it is impossible to employ as it is employing them without throwing to the winds all scruples of humanity or of respect for the understandings that were supposed to underlie the intercourse of the world. I am not now thinking of the loss of property involved, immense and serious as that is, but only of the wanton and wholesale destruction of the lives of non-combatants, men, women, and children, engaged in pursuits which have always, even in the darkest periods of modern history, been deemed innocent and legitimate. Property can be paid for; the lives of peaceful and innocent people cannot be. The present German submarine warfare against commerce is a warfare against mankind.

It is a war against all nations. American ships have been sunk, American lives taken, in ways which it has stirred us very deeply to learn of, but the ships and people of other neutral and friendly nations have been sunk and overwhelmed in the waters in the same way. There has been no discrimination. The challenge is to all mankind. Each nation must decide for itself how it will meet it. The choice we make for ourselves must be made with a moderation of counsel and a temperateness of judgement befitting our character and our motives as a nation. We must put excited feeling away. Our motive will not be revenge or the victorious assertion of the physical might of the nation, but only the vindication of right, of human right, of which we are only a single champion.

When I addressed the Congress on the twenty-sixth of February last I thought that it would suffice to assert our

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neutral rights with arms, our right to use the seas against unlawful interference, our right to keep our people safe against unlawful violence. But armed neutrality, it now appears, is impracticable. Because submarines are in effect outlaws when used as the German submarines have been used against merchant shipping, it is impossible to defend ships against their attacks as the law of nations has assumed that merchantmen would defend themselves against privateers or cruisers, visible craft giving chase upon the open sea. It is common prudence in such circumstances, grim necessity indeed, to endeavour to destroy them before they have shown their own intention. They must be dealt with upon sight, if dealt with at all. The German Government denies the right of neutrals to use arms at all within the areas of the sea which it has proscribed, even in the defence of rights which no modern publicist has ever before questioned their right to defend. The intimation is conveyed that the armed guards which we have placed on our merchant ships will be treated as beyond the pale of law and subject to be dealt with as pirates would be. Armed neutrality is ineffectual enough at best; in such circumstances and in the face of such pretensions it is worse than ineffectual: it is likely only to produce what it was meant to prevent; it is practically certain to draw us into the war without either the rights or the effectiveness of belligerents. There is one choice we cannot make, we are incapable of making: we will not choose the path of submission and suffer the most sacred rights of our nation and our people to be ignored or violated. The wrongs against which we now array ourselves are no common wrongs; they cut to the very roots of human life.

With a profound sense of the solemn and even tragi-

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cal character of the step I am taking and of the grave responsibilities which it involves, but in unhesitating obedience to what I deem my constitutional duty, I advise that the Congress declare the recent course of the Imperial German Government to be in fact nothing less than war against the Government and people of the United States; that it formally accept the status of belligerent which has thus been thrust upon it; and that it take immediate steps not only to put the country in a more thorough state of defence but also to exert all its power and employ all its resources to bring the Government of the German Empire to terms and end the war.

What this will involve is clear. It will involve the utmost practicable co-operation in counsel and action with the governments now at war with Germany, and, as incident to that, the extension to those governments of the most liberal financial credits, in order that our resources may so far as possible be added to theirs. It will involve the organization and mobilization of all the material resources of the country to supply the materials of war and serve the incidental needs of the nation in the most abundant and yet the most economical and efficient way possible. It will involve the immediate full equipment of the navy in all respects, but particularly in supplying it with the best means of dealing with the enemy's submarines. It will involve the immediate addition to the armed forces of the United States already provided for by law in case of war at least five hundred thousand men, who should, in my opinion, be chosen upon the principle of universal liability to service, and also the authorization of subsequent additional increments of equal force so soon as they may be needed and can be handled in training. It will involve

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also, of course, the granting of adequate credits to the Government, sustained, I hope, so far as they can equitably be sustained by the present generation, by well conceived taxation.

I say sustained so far as may be equitable by taxation because it seems to me that it would be most unwise to base the credits which will now be necessary entirely on money borrowed. It is our duty, I most respectfully urge, to protect our people so far as we may against the very serious hardships and evils which would be likely to arise out of the inflation which would be produced by vast loans.

In carrying out the measures by which these things are to be accomplished we should keep constantly in mind the wisdom of interfering as little as possible in our own preparation and in the equipment of our own military forces with the duty—for it will be a very practical duty—of supplying the nations already at war with Germany with the materials which they can obtain only from us or by our assistance. They are in the field and we should help them in every way to be effective there.

I shall take the liberty of suggesting, through the several executive departments of the Government, for the consideration of your committees, measures for the accomplishment of the several objects I have mentioned. I hope that it will be your pleasure to deal with them as having been framed after very careful thought by the branch of the Government upon which the responsibility of conducting the war and safeguarding the nation will most directly fall.

While we do these things, these deeply momentous things, let us be very clear, and make very clear to all the world what our motives and our objects are. My

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own thought has not been driven from its habitual and normal course by the unhappy events of the last two months, and I do not believe that the thought of the nation has been altered or clouded by them. I have exactly the same things in mind now that I had in mind when I addressed the Senate on the twenty-second of January last; the same that I had in mind when I addressed the Congress on the third of February and on the twenty-sixth of February. Our object now, as then, is to vindicate the principles of peace and justice in the life of the world as against selfish and autocratic power and to set up amongst the really free and self-governed peoples of the world such a concert of purpose and of action as will henceforth insure the observance of those principles. Neutrality is no longer feasible or desirable where the peace of the world is involved and the freedom of its peoples, and the menace to that peace and freedom lies in the existence of autocratic governments backed by organized force which is controlled wholly by their will, not by the will of their people. We have seen the last of neutrality in such circumstances. We are at the beginning of an age in which it will be insisted that the same standards of conduct and of responsibility for wrong done shall be observed among nations and their governments that are observed among the individual citizens of civilized states.

We have no quarrel with the German people. We have no feeling towards them but one of sympathy and friendship. It was not upon their impulse that their government acted in entering this war. It was not with their previous knowledge or approval. It was a war determined upon as wars used to be determined upon in the old, unhappy days when peoples were nowhere

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consulted by their rulers and wars were provoked and waged in the interest of dynasties or of little groups of ambitious men who were accustomed to use their fellowmen as pawns and tools. Self-governed nations do not fill their neighbour states with spies or set the course of intrigue to bring about some critical posture of affairs which will give them an opportunity to strike and make conquest. Such designs can be successfully worked out only under cover and where no one has the right to ask questions. Cunningly contrived plans of deception or aggression, carried, it may be, from generation to generation, can be worked out and kept from the light only within the privacy of courts, or behind the carefully guarded confidences of a narrow and privileged class. They are happily impossible where public opinion commands and insists upon full information concerning all the nation's affairs.

A steadfast concert for peace can never be maintained except by a partnership of democratic nations. No autocratic government could be trusted to keep faith within it or observe its covenants. It must be a league of honour, a partnership of opinion. Intrigue would eat its vitals away; the plottings of inner circles who could plan what they would and render account to no one would be a corruption seated at its very heart. Only free peoples can hold their purpose and their honour steady to a common end and prefer the interests of mankind to any narrow interest of their own.

Does not every American feel that assurance has been added to our hope for the future peace of the world by the wonderful and heartening things that have been happening within the last few weeks in Russia? Russia was known by those who knew it best to have been always in

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fact democratic at heart, in all the vital habits of her thought, in all the intimate relationships of her people that spoke their natural instinct, their habitual attitude towards life. The autocracy that crowned the summit of her political structure, long as it had stood and terrible as was the reality of its power, was not in fact Russian in origin, character, or purpose; and now it has been shaken off and the great, generous Russian people have been added in all their naïve majesty and might to the forces that are fighting for freedom in the world, for justice, and for peace. Here is a fit partner for a League of Honour.

One of the things that has served to convince us that the Prussian autocracy was not and could never be our friend is that from the very outset of the present war it has filled our unsuspecting communities and even our offices of government with spies and set criminal intrigues everywhere afoot against our national unity of counsel, our peace within and without, our industries and our commerce. Indeed it is now evident that its spies were here even before the war began; and it is unhappily not a matter of conjecture but a fact proved in our courts of justice that the intrigues which have more than once come perilously near to disturbing the peace and dislocating the industries of the country have been carried on at the instigation, with the support, and even under the personal direction of official agents of the Imperial Government accredited to the Government of the United States. Even in checking these things and trying to extirpate them we have sought to put the most generous interpretation possible upon them because we knew that their source lay, not in any hostile feeling or purpose of the German people towards us (who were, no doubt, as ignorant of them as we ourselves were), but only in the selfish designs of a

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Government that did what it pleased and told its people nothing. But they have played their part in serving to convince us at last that that Government entertains no real friendship for us and means to act against our peace and security at its convenience. That it means to stir up enemies against us at our very doors the intercepted note to the German Minister at Mexico City is eloquent evidence.

We are accepting this challenge of hostile purpose because we know that in such a government, following such methods, we can never have a friend; and that in the presence of its organized power, always lying in wait to accomplish we know not what purpose, there can be no assured security for the democratic governments of the world. We are now about to accept gauge of battle with this natural foe to liberty, and shall, if necessary, spend the whole force of the nation to check and nullify its pretensions and its power. We are glad, now that we see the facts with no veil of false pretence about them, to fight thus for the ultimate peace of the world and for the liberation of its peoples, the German peoples included: for the rights of nations great and small and the privilege of men everywhere to choose their way of life and of obedience. The world must be made safe for democracy. Its peace must be planted upon the tested foundations of political liberty. We have no selfish ends to serve. We desire no conquest, no dominion. We seek no indemnities for ourselves, no material compensation for the sacrifices we shall freely make. We are but one of the champions of the rights of mankind. We shall be satisfied when those rights have been made as secure as the faith and the freedom of nations can make them.

Just because we fight without rancour and without

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selfish object, seeking nothing for ourselves but what we shall wish to share with all free peoples, we shall, I feel confident, conduct our operations as belligerents without passion and ourselves observe with proud punctilio the principles of right and of fair play we profess to be fighting for.

I have said nothing of the governments allied with the Imperial Government of Germany because they have not made war upon us or challenged us to defend our right and our honour. The Austro-Hungarian Government has, indeed, avowed its unqualified indorsement and acceptance of the reckless and lawless submarine warfare adopted now without disguise by the Imperial German Government, and it has therefore not been possible for this Government to receive Count Tarnowski, the Ambassador recently accredited to this Government by the Imperial and Royal Government of Austria-Hungary; but the Government has not actually engaged in warfare against citizens of the United States on the seas, and I take the liberty, for the present at least, of postponing a discussion of our relations with the authorities at Vienna. We enter this war only where we are clearly forced into it because there are no other means of defending our rights.

It will be all the easier for us to conduct ourselves as belligerents in a high spirit of right and fairness because we act without animus, not in enmity towards a people or with the desire to bring any injury or disadvantage upon them, but only in armed opposition to an irresponsible government which has thrown aside all considerations of humanity and of right and is running amuck. We are, let me say again, the sincere friends of the German people, and shall desire nothing so much as the early re-establish-

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ment of intimate relations of mutual advantage between us—however hard it may be for them, for the time being, to believe that this is spoken from our hearts. We have borne with their present Government through all these bitter months because of that friendship—exercising a patience and forbearance which would otherwise have been impossible. We shall, happily, still have an opportunity to prove that friendship in our daily attitude and actions towards the millions of men and women of German birth and native sympathy who live amongst us and share our life, and we shall be proud to prove it towards all who are in fact loyal to their neighbours and to the Government in the hour of test. They are, most of them, as true and loyal Americans as if they had never known any other fealty or allegiance. They will be prompt to stand with us in rebuking and restraining the few who may be of a different mind and purpose. If there should be disloyalty, it will be dealt with with a firm hand of stern repression; but, if it lifts its head at all, it will lift it only here and there and without countenance except from a lawless and malignant few.

It is a distressing and oppressive duty, Gentlemen of the Congress, which I have performed in thus addressing you. There are, it may be, many months of fiery trial and sacrifice ahead of us. It is a fearful thing to lead this great peaceful people into war, into the most terrible and disastrous of all wars, civilization itself seeming to be in the balance. But the right is more precious than peace, and we shall fight for the things which we have always carried nearest our hearts—for democracy, for the right of those who submit to authority to have a voice in their own governments, for the rights and liberties of small nations, for a universal dominion of right by such a concert of free

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peoples as shall bring peace and safety to all nations and make the world itself at last free. To such a task we can dedicate our lives and our fortunes, everything that we are and everything that we have, with the pride of those who know that the day has come when America is privileged to spend her blood and her might for the principles that gave her birth and happiness and the peace which she has treasured. God helping her, she can do no other.

REPLY TO THE PEACE APPEAL OF THE POPE, AUGUST 27, 1917

To His Holiness Benedictus XV, Pope:

In acknowledgment of the communication of Your Holiness to the belligerent peoples, dated August 1, 1917, the President of the United States requests me to transmit the following reply:

"Every heart that has not been blinded and hardened by this terrible war must be touched by this moving appeal of His Holiness the Pope, must feel the dignity and force of the humane and generous motives which prompted it, and must fervently wish that we might take the path of peace he so persuasively points out. But it would be folly to take it if it does not in fact lead to the goal he proposes. Our response must be based upon the stern facts and upon nothing else. It is not a mere cessation of arms he desires; it is a stable and enduring peace. This agony must not be gone through with again, and it must be a matter of very sober judgement what will insure us against it.

"His Holiness in substance proposes that we return to the *status quo ante bellum*, and that then there be

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a general condonation, disarmament, and a concert of nations based upon an acceptance of the principle of arbitration; that by a similar concert freedom of the seas be established; and that the territorial claims of France and Italy, the perplexing problems of the Balkan States, and the restitution of Poland be left to such conciliatory adjustments as may be possible in the new temper of such a peace, due regard being paid to the aspirations of the peoples whose political fortunes and affiliations will be involved.

"It is manifest that no part of this programme can be successfully carried out unless the restitution of the *status quo ante* furnishes a firm and satisfactory basis for it. The object of this war is to deliver the free peoples of the world from the menace and the actual power of a vast military establishment controlled by an irresponsible government which, having secretly planned to dominate the world, proceeded to carry the plan out without regard either to the sacred obligations of treaty or the long-established practices and long-cherished principles of international action and honour; which chose its own time for the war; delivered its blow fiercely and suddenly; stopped at no barrier either of law or of mercy; swept a whole continent within the tide of blood—not the blood of soldiers only, but the blood of innocent women and children also and of the helpless poor; and now stands balked but not defeated, the enemy of four-fifths of the world. This power is not the German people. It is the ruthless master of the German people. It is no business of ours how that great people came under its control or submitted with temporary zest to the domination of its purpose; but it is our business to see to it that the history of the rest of the world is no longer left to its handling.

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"To deal with such a power by way of peace upon the plan proposed by His Holiness the Pope would, so far as we can see, involve a recuperation of its strength and a renewal of its policy; would make it necessary to create a permanent hostile combination of nations against the German people, who are its instruments; and would result in abandoning the new-born Russia to the intrigue, the manifold subtle interference, and the certain counter-revolution which would be attempted by all the malign influences to which the German Government has of late accustomed the world. Can peace be based upon a restitution of its power or upon any word of honour it could pledge in a treaty of settlement and accommodation?

"Responsible statesmen must now everywhere see, if they never saw before, that no peace can rest securely upon political or economic restrictions meant to benefit some nations and cripple or embarrass others, upon vindictive action of any sort, or any kind of revenge or deliberate injury. The American people have suffered intolerable wrongs at the hands of the Imperial German Government, but they desire no reprisal upon the German people, who have themselves suffered all things in this war, which they did not choose. They believe that peace should rest upon the rights of peoples, not the rights of governments—the rights of peoples great or small, weak or powerful—their equal right to freedom and security and self-government and to a participation upon fair terms in the economic opportunities of the world, the German people of course included if they will accept equality and not seek domination.

"The test, therefore, of every plan of peace is this: Is it based upon the faith of all the peoples involved or merely upon the word of an ambitious and intriguing government on the one hand, and of a group of free peoples on the

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other? This is a test which goes to the root of the matter; and it is the test which must be applied.

"The purposes of the United States in this war are known to the whole world, to every people to whom the truth has been permitted to come. They do not need to be stated again. We seek no material advantage of any kind. We believe that the intolerable wrongs done in this war by the furious and brutal power of the Imperial German Government ought to be repaired, but not at the expense of the sovereignty of any people—rather a vindication of the sovereignty both of those that are weak and of those that are strong. Punitive damages, the dismemberment of empires, the establishment of selfish and exclusive economic leagues, we deem inexpedient and in the end worse than futile, no proper basis for a peace of any kind, least of all for an enduring peace. That must be based upon justice and fairness and the common rights of mankind.

"We cannot take the word of the present rulers of Germany as a guarantee of anything that is to endure, unless explicitly supported by such conclusive evidence of the will and purpose of the German people themselves as the other peoples of the world would be justified in accepting. Without such guarantees treaties of settlement, agreements for disarmament, covenants to set up arbitration in the place of force, territorial adjustments, reconstitutions of small nations, if made with the German Government, no man, no nation could now depend on. We must await some new evidence of the purposes of the great peoples of the Central Powers. God grant it may be given soon and in a way to restore the confidence of all peoples everywhere in the faith of nations and the possibility of a covenanted peace."

Address to a Labour Convention

ADDRESS DELIVERED BEFORE THE AMERICAN
FEDERATION OF LABOUR CONVENTION,
BUFFALO, NOVEMBER 12, 1917

Mr. President, Delegates of the American Federation of
Labour, Ladies, and Gentlemen:

I esteem it a great privilege and a real honour to be thus admitted to your public counsels. When your executive committee paid me the compliment of inviting me here I gladly accepted the invitation because it seems to me that this, above all other times in our history, is the time for common counsel, for the drawing together not only of the energies but of the minds of the Nation. I thought that it was a welcome opportunity for disclosing to you some of the thoughts that have been gathering in my mind during the last momentous months.

I am introduced to you as the President of the United States, and yet I would be pleased if you would put the thought of the office into the background and regard me as one of your fellow citizens who has come here to speak, not the words of authority, but the words of counsel; the words which men should speak to one another who wish to be frank in a moment more critical perhaps than the history of the world has ever yet known; a moment when it is every man's duty to forget himself, to forget his own interests, to fill himself with the nobility of a great national and world conception, and act upon a new platform elevated above the ordinary affairs of life and lifted to where men have views of the long destiny of mankind. I think that in order to realize just what this moment of counsel is it is very desirable that we should remind ourselves just how this war came about and just what it is for. You can explain most

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wars very simply, but the explanation of this is not so simple. Its roots run deep into all the obscure soils of history, and in my view this is the last decisive issue between the old principle of power and the new principle of freedom.

The war was started by Germany. Her authorities deny that they started it, but I am willing to let the statement I have just made await the verdict of history. And the thing that needs to be explained is why Germany started the war. Remember what the position of Germany in the world was—as enviable a position as any nation has ever occupied. The whole world stood in admiration of her wonderful intellectual and material achievements. All the intellectual men of the world went to school to her. As a university man I have been surrounded by men trained in Germany, men who had resorted to Germany because nowhere else could they get such thorough and searching training, particularly in the principles of science and the principles that underlie modern material achievement. Her men of science had made her industries perhaps the most competent industries of the world, and the label "Made in Germany" was a guarantee of good workmanship and of sound material. She had access to all the markets of the world, and every other nation who traded in those markets feared Germany because of her effective and almost irresistible competition. She had a "place in the sun."

Why was she not satisfied? What more did she want? There was nothing in the world of peace that she did not already have and have in abundance. We boast of the extraordinary pace of American advancement. We show with pride the statistics of the increase of our industries and of the population of our cities. Well, those statistics did

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not match the recent statistics of Germany. Her old cities took on youth and grew faster than any American cities ever grew. Her old industries opened their eyes and saw a new world and went out for its conquest. And yet the authorities of Germany were not satisfied. You have one part of the answer to the question why she was not satisfied in her methods of competition. There is no important industry in Germany upon which the Government has not laid its hands, to direct it and, when necessity arose, control it; and you have only to ask any man whom you meet who is familiar with the conditions that prevailed before the war in the matter of national competition to find out the methods of competition which the German manufacturers and exporters used under the patronage and support of the Government of Germany. You will find that they were the same sort of competition that we have tried to prevent by law within our own borders. If they could not sell their goods cheaper than we could sell ours at a profit to themselves they could get a subsidy from the Government which made it possible to sell them cheaper anyhow, and the conditions of competition were thus controlled in large measure by the German Government itself.

But that did not satisfy the German Government. All the while there was lying behind its thought and in its dreams of the future a political control which would enable it in the long run to dominate the labour and the industry of the world. They were not content with success by superior achievement; they wanted success by authority. I suppose very few of you have thought much about the Berlin-to-Bagdad Railway. The Berlin-Bagdad Railway was constructed in order to run the threat of force down the flank of the industrial undertakings of half a dozen other countries; so that when

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German competition came in, it would not be resisted too far, because there was always the possibility of getting German armies into the heart of that country quicker than any other armies could be got there.

Look at the map of Europe now! Germany, in thrusting upon us again and again the discussion of peace, talks—about what? Talks about Belgium; talks about northern France; talks about Alsace-Lorraine. Well, those are deeply interesting subjects to us and to them, but they are not the heart of the matter. Take the map and look at it. Germany has absolute control of Austria-Hungary, practical control of the Balkan States, control of Turkey, control of Asia Minor. I saw a map in which the whole thing was printed in appropriate black the other day, and the black stretched all the way from Hamburg to Bagdad—the bulk of German power inserted into the heart of the world. If she can keep that, she has kept all that her dreams contemplated when the war began. If she can keep that, her power can disturb the world as long as she keeps it, always provided, for I feel bound to put this proviso in—always provided the present influences that control the German Government continue to control it. I believe that the spirit of freedom can get into the hearts of Germans and find as fine a welcome there as it can find in any other hearts, but the spirit of freedom does not suit the plans of the Pan-Germans. Power cannot be used with concentrated force against free peoples if it is used by free people.

You know how many intimations come to us from one of the Central Powers that it is more anxious for peace than the chief Central Power; and you know that it means that the people in that Central Power know that if the war ends as it stands they will in effect themselves be vassals of

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Germany, notwithstanding that their populations are compounded of all the peoples of that part of the world, and notwithstanding the fact that they do not wish, in their pride and proper spirit of nationality, to be so absorbed and dominated. Germany is determined that the political power of the world shall belong to her. There have been such ambitions before. They have been in part realized, but never before have those ambitions been based upon so exact and precise and scientific a plan of domination.

May I not say that it is amazing to me that any group of persons should be so ill-informed as to suppose, as some groups in Russia apparently suppose, that any reforms planned in the interest of the people can live in the presence of a Germany powerful enough to undermine or overthrow them by intrigue or force? Any body of free men that compounds with the present German Government is compounding for its own destruction. But that is not the whole of the story. Any man in America or anywhere else that supposes that the free industry and enterprise of the world can continue, if the Pan-German plan is achieved and German power fastened upon the world, is as fatuous as the dreamers in Russia. What I am opposed to is not the feeling of the pacifists, but their stupidity. My heart is with them, but my mind has a contempt for them. I want peace, but I know how to get it, and they do not.

You will notice that I sent a friend of mine, Col. House, to Europe, who is as great a lover of peace as any man in the world; but I didn't send him on a peace mission yet. I sent him to take part in a conference as to how the war was to be won, and he knows, as I know, that that is the way to get peace, if you want it for more than a few minutes.

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All of this is a preface to the conference that I have referred to with regard to what we are going to do. If we are true friends of freedom, our own or anybody else's, we will see that the power of this country and the productivity of this country is raised to its absolute maximum, and that absolutely nobody is allowed to stand in the way of it. When I say that nobody is allowed to stand in the way, I do not mean that they shall be prevented by the power of the Government but by the power of the American spirit. Our duty, if we are to do this great thing and show America to be what we believe her to be—the greatest hope and energy of the world—is to stand together night and day until the job is finished.

While we are fighting for freedom we must see, among other things, that labour is free; and that means a number of interesting things. It means not only that we must do what we have declared our purpose to do, see that the conditions of labour are not rendered more onerous by the war, but also that we shall see to it that the instrumentalities by which the conditions of labour are improved are not blocked or checked. That we must do. That has been the matter about which I have taken pleasure in conferring from time to time with your president, Mr. Gompers; and if I may be permitted to do so, I want to express my admiration of his patriotic courage, his large vision, and his statesmanlike sense of what has to be done. I like to lay my mind alongside of a mind that knows how to pull in harness. The horses that kick over the traces will have to be put in corral.

Now, to stand together means that nobody must interrupt the processes of our energy if the interruption can possibly be avoided without the absolute invasion of freedom. To put it concretely, that means this: Nobody

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has a right to stop the process of labour until all the methods of conciliation and settlement have been exhausted. And I might as well say right here that I am not talking to you alone. You sometimes stop the courses of labour, but there are others who do the same, and I believe I am speaking from my own experience not only, but from the experience of others, when I say that you are reasonable in a larger number of cases than the capitalists. I am not saying these things to them personally yet, because I have not had a chance, but they have to be said, not in any spirit of criticism, but in order to clear the atmosphere and come down to business. Everybody on both sides has now got to transact business, and a settlement is never impossible when both sides want to do the square and right thing.

Moreover, a settlement is always hard to avoid when the parties can be brought face to face. I can differ from a man much more radically when he is not in the room than I can when he is in the room, because then the awkward thing is he can come back at me and answer what I say. It is always dangerous for a man to have the floor entirely to himself. Therefore, we must insist in every instance that the parties come into each other's presence and there discuss the issues between them and not separately in places which have no communication with each other. I always like to remind myself of a delightful saying of an Englishman of the past generation, Charles Lamb. He stuttered a little bit, and once when he was with a group of friends he spoke very harshly of some man who was not present. One of his friends said: "Why, Charles, I didn't know that you knew so-and-so." "O-o-oh," he said, "I-I d-d-don't; I-I can't h-h-hate a m-m-man I-I know." There is a great deal of human

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nature, of very pleasant human nature, in the saying. It is hard to hate a man you know. I may admit, parenthetically, that there are some politicians whose methods I do not at all believe in, but they are jolly good fellows, and if they only would not talk the wrong kind of politics, I would love to be with them.

So it is all along the line, in serious matters and things less serious. We are all of the same clay and spirit, and we can get together if we desire to get together. Therefore, my counsel to you is this: Let us show ourselves Americans by showing that we do not want to go off in separate camps or groups by ourselves, but that we want to co-operate with all other classes and all other groups in the common enterprise, which is to release the spirits of the world from bondage. I would be willing to set that up as the final test of an American. That is the meaning of democracy. I have been very much distressed, my fellow citizens, by some of the things that have happened recently. The mob spirit is displaying itself here and there in this country. I have no sympathy with what some men are saying, but I have no sympathy with the men who take their punishment into their own hands; and I want to say to every man who does join such a mob that I do not recognize him as worthy of the free institutions of the United States. There are some organizations in this country whose object is anarchy and the destruction of law, but I would not meet their efforts by making myself partner in destroying the law. I despise and hate their purposes as much as any man, but I respect the ancient processes of justice; and I would be too proud not to see them done justice, however wrong they are.

So I want to utter my earnest protest against any manifestation of the spirit of lawlessness anywhere or in

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any cause. Why, gentlemen, look what it means. We claim to be the greatest democratic people in the world, and democracy means first of all that we can govern ourselves. If our men have not self-control, then they are not capable of that great thing which we call democratic government. A man who takes the law into his own hands is not the right man to co-operate in any formation or development of law and institutions, and some of the processes by which the struggle between capital and labour is carried on are processes that come very near to taking the law into your own hands. I do not mean for a moment to compare them with what I have just been speaking of, but I want you to see that they are mere gradations in this manifestation of the unwillingness to co-operate, and that the fundamental lesson of the whole situation is that we must not only take common counsel, but that we must yield to and obey common counsel. Not all of the instrumentalities for this are at hand. I am hopeful that in the very near future new instrumentalities may be organized by which we can see to it that various things that are now going on ought not to go on. There are various processes of the dilution of labour and the unnecessary substitution of labour, and the bidding in distant markets and unfairly upsetting the whole competition of labour, which ought not to go on. I mean now on the part of employers; and we must interject some instrumentality of co-operation by which the fair thing will be done all around. I am hopeful that some such instrumentalities may be devised, but whether they are or not, we must use those that we have, and upon every occasion where it is necessary have such an instrumentality originated upon that occasion.

So, my fellow citizens, the reason I came away from

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Washington is that I sometimes get lonely down there. So many people come to Washington who know things that are not so, and so few people who know anything about what the people of the United States are thinking about. I have to come away and get reminded of the rest of the country. I have to come away and talk to men who are up against the real thing, and say to them, "I am with you if you are with me." And the only test of being with me is not to think about me personally at all, but merely to think of me as the expression for the time being of the power and dignity and hope of the United States.

ADDRESS ON THE CONDITIONS OF PEACE DELIVERED AT A JOINT SESSION OF THE TWO HOUSES OF CONGRESS, JANUARY 8, 1918

[The Czar of Russia was, to the outward world at least, unexpectedly forced to abdicate on March 15, 1917. Two days later his brother, the Grand Duke Michael, in whose favour he had abdicated, renounced whatever title the late Czar had to convey. A provisional Government was formed, which was recognized by the United States on March 22, which, with various changes, maintained itself in power, pursuing a chequered course between the extreme radicals and socialists, on the one hand, and what might be called the conservative or moderate party, on the other.

On November 7, 1917, the radical elements of the socialist party, called Bolsheviki (meaning the majority party), led by Nikolai Lenine, who had united under his leadership the extreme elements, came into power and immediately made overtures for an armistice and a peace with Germany and its allies, inviting the other belligerents to do likewise and stating the conditions upon which a general peace should be made. An armistice was concluded with Germany and its allies on December 15, 1917, to last

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to January 14, 1918, and two days before its expiration a further armistice was agreed upon for a month. Representatives of the Bolshevik Government met representatives of Germany and its allies at Brest-Litovsk to discuss the terms of peace.

Germany's enemies, however, refused to consider the terms stated by the Bolshevik Government, and on January 5, 1918, during the Russo-German negotiations, Mr. Lloyd George, Prime Minister of Great Britain, delivered an address before the Labour Conference on Man-Power in London, in which he outlined, after consulting the self-governing Dominions of the British Empire, and undoubtedly after an exchange of views with Britain's allies, the terms and conditions of peace which Great Britain would consider. Three days later, under these circumstances, when Russia had withdrawn from the war and was in conference with the representatives of Germany and its allies, and after Mr. Lloyd George had stated the terms and conditions of peace as they appeared to a European statesman, President Wilson, (on January 8, 1918), delivered the following address, in which, after paying particular attention to the Russian situation and expressing sympathy for the Russian people in the crisis through which they were passing, he announced his agreement with the aims and purposes of the countries allied against Germany, thus showing the Allied Governments to be in perfect accord.]

Gentlemen of the Congress :

Once more, as repeatedly before, the spokesmen of the Central Empires have indicated their desire to discuss the objects of the war and the possible bases of a general peace. Parleys have been in progress at Brest-Litovsk between Russian representatives and representatives of the Central Powers to which the attention of all the belligerents has been invited for the purpose of ascertaining whether it may be possible to extend these parleys into a general conference with regard to terms of peace and settle-

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ment. The Russian representatives presented not only a perfectly definite statement of the principles upon which they would be willing to conclude peace, but also an equally definite programme of the concrete application of those principles. The representatives of the Central Powers, on their part, presented an outline of settlement which, if much less definite, seemed susceptible of liberal interpretation until their specific programme of practical terms was added. That programme proposed no concessions at all either to the sovereignty of Russia or to the preferences of the populations with whose fortunes it dealt, but meant, in a word, that the Central Empires were to keep every foot of territory their armed forces had occupied—every province, every city, every point of vantage—as a permanent addition to their territories and their power. It is a reasonable conjecture that the general principles of settlement which they at first suggested originated with the more liberal statesmen of Germany and Austria, the men who have begun to feel the force of their own peoples' thought and purpose, while the concrete terms of actual settlement came from the military leaders who have no thought but to keep what they have got. The negotiations have been broken off. The Russian representatives were sincere and in earnest. They cannot entertain such proposals of conquest and domination.

The whole incident is full of significance. It is also full of perplexity. With whom are the Russian representatives dealing? For whom are the representatives of the Central Empires speaking? Are they speaking for the majorities of their respective parliaments or for the minority parties, the military and imperialistic minority which has so far dominated their whole policy and controlled the affairs of Turkey and of the Balkan States

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which have felt obliged to become their associates in this war? The Russian representatives have insisted, very justly, very wisely, and in the true spirit of modern democracy, that the conferences they have been holding with Teutonic and Turkish statesmen should be held within open, not closed, doors, and all the world has been audience, as was desired. To whom have we been listening, then? To those who speak the spirit and intention of the Resolutions of the German Reichstag of the ninth of July last, the spirit and intention of the liberal leaders and parties of Germany, or to those who resist and defy that spirit and intention and insist upon conquest and subjugation? Or are we listening, in fact, to both, unreconciled and in open and hopeless contradiction? These are very serious and pregnant questions. Upon the answer to them depends the peace of the world.

But, whatever the results of the parleys at Brest-Litovsk, whatever the confusions of counsel and of purpose in the utterances of the spokesmen of the Central Empires, they have again attempted to acquaint the world with their objects in the war and have again challenged their adversaries to say what their objects are and what sort of settlement they would deem just and satisfactory. There is no good reason why that challenge should not be responded to, and responded to with the utmost candour. We did not wait for it. Not once, but again and again, we have laid our whole thought and purpose before the world, not in general terms only, but each time with sufficient definition to make it clear what sort of definitive terms of settlement must necessarily spring out of them. Within the last week Mr. Lloyd George has spoken with admirable candour and in admirable spirit for the people and Government of Great

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Britain. There is no confusion of counsel among the adversaries of the Central Powers, no uncertainty of principle, no vagueness of detail. The only secrecy of counsel, the only lack of fearless frankness, the only failure to make definite statement of the objects of the war, lies with Germany and her Allies. The issues of life and death hang upon these definitions. No statesman who has the least conception of his responsibility ought for a moment to permit himself to continue this tragical and appalling outpouring of blood and treasure, unless he is sure beyond a peradventure that the objects of the vital sacrifice are part and parcel of the very life of Society, and that the people for whom he speaks think them right and imperative as he does.

There is, moreover, a voice calling for these definitions of principle and of purpose which is, it seems to me, more thrilling and more compelling than any of the many moving voices with which the troubled air of the world is filled. It is the voice of the Russian people. They are prostrate and all but helpless, it would seem, before the grim power of Germany, which has hitherto known no relenting and no pity. Their power, apparently, is shattered. And yet their soul is not subservient. They will not yield either in principle or in action. Their conception of what is right, of what it is humane and honourable for them to accept, has been stated with a frankness, a largeness of view, a generosity of spirit, and a universal human sympathy which must challenge the admiration of every friend of mankind; and they have refused to compound their ideals or desert others that they themselves may be safe. They call to us to say what it is that we desire, in what, if in anything, our purpose and our spirit differ from theirs; and I believe that the people of

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the United States would wish me to respond, with utter simplicity and frankness. Whether their present leaders believe it or not, it is our heartfelt desire and hope that some way may be opened whereby we may be privileged to assist the people of Russia to attain their utmost hope of liberty and ordered peace.

It will be our wish and purpose that the processes of peace, when they are begun, shall be absolutely open and that they shall involve and permit henceforth no secret understandings of any kind. The day of conquest and aggrandizement is gone by ; so is also the day of secret covenants entered into in the interest of particular governments and likely at some unlooked-for moment to upset the peace of the world. It is this happy fact, now clear to the view of every public man whose thoughts do not still linger in an age that is dead and gone, which makes it possible for every nation whose purposes are consistent with justice and the peace of the world to avow now or at any other time the objects it has in view.

We entered this war because violations of right had occurred which touched us to the quick and made the life of our own people impossible unless they were corrected and the world secured once for all against their recurrence. What we demand in this war, therefore, is nothing peculiar to ourselves. It is that the world be made fit and safe to live in ; and particularly that it be made safe for every peace-loving nation which, like our own, wishes to live its own life, determine its own institutions, be assured of justice and fair dealing by the other peoples of the world as against force and selfish aggression. All the peoples of the world are in effect partners in this interest, and for our own part we see very clearly that unless justice be done to others it will not be done to us. The programme of the

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world's peace, therefore, is our programme; and that programme, the only possible programme, as we see it, is this:

I. Open covenants of peace, openly arrived at, after which there shall be no private international understandings of any kind but diplomacy shall proceed always frankly and in the public view.

II. Absolute freedom of navigation upon the seas, outside territorial waters, alike in peace and in war, except as the seas may be closed in whole or in part by international action for the enforcement of international covenants.

III. The removal, so far as possible, of all economic barriers and the establishment of an equality of trade conditions among all the nations consenting to the peace and associating themselves for its maintenance.

IV. Adequate guarantees given and taken that national armaments will be reduced to the lowest point consistent with domestic safety.

V. A free, open-minded, and absolutely impartial adjustment of all colonial claims, based upon a strict observance of the principle that in determining all such questions of sovereignty the interests of the populations concerned must have equal weight with the equitable claims of the government whose title is to be determined.

VI. The evacuation of all Russian territory and such a settlement of all questions affecting Russia as will secure the best and freest co-operation of the other nations of the world in obtaining for her an unhampered and unembarrassed opportunity for the independent determination of her own political development and national policy and assure her of a sincere welcome into the society of free nations under institutions of her own choosing; and, more than a welcome, assistance also of every kind

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that she may need and may herself desire. The treatment accorded Russia by her sister nations in the months to come will be the acid test of their good will, of their comprehension of her needs as distinguished from their own interests, and of their intelligent and unselfish sympathy.

VII. Belgium, the whole world will agree, must be evacuated and restored, without any attempt to limit the sovereignty which she enjoys in common with all other free nations. No other single act will serve as this will serve to restore confidence among the nations in the laws which they have themselves set and determined for the government of their relations with one another. Without this healing act the whole structure and validity of international law is forever impaired.

VIII. All French territory should be freed and the invaded portions restored, and the wrong done to France by Prussia in 1871 in the matter of Alsace-Lorraine, which has unsettled the peace of the world for nearly fifty years, should be righted, in order that peace may once more be made secure in the interest of all.

IX. A readjustment of the frontiers of Italy should be effected along clearly recognizable lines of nationality.

X. The peoples of Austria-Hungary, whose place among the nations we wish to see safeguarded and assured, should be accorded the freest opportunity of autonomous development.

XI. Rumania, Serbia, and Montenegro should be evacuated; occupied territories restored; Serbia accorded free and secure access to the sea; and the relations of the several Balkan states to one another determined by friendly counsel along historically established lines of allegiance and nationality; and international guarantees of the

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political and economic independence and territorial integrity of the several Balkan states should be entered into.

XII. The Turkish portions of the present Ottoman Empire should be assured a secure sovereignty, but the other nationalities which are now under Turkish rule should be assured an undoubted security of life and an absolutely unmolested opportunity of autonomous development, and the Dardanelles should be permanently opened as a free passage to the ships and commerce of all nations under international guarantees.

XIII. An independent Polish state should be erected which should include the territories inhabited by indisputably Polish populations, which should be assured a free and secure access to the sea, and whose political and economic independence and territorial integrity should be guaranteed by international covenant.

XIV. A general association of nations must be formed under specific covenants for the purpose of affording mutual guarantees of political independence and territorial integrity to great and small states alike.

In regard to these essential rectifications of wrong and assertions of right we feel ourselves to be intimate partners of all the governments and peoples associated together against the Imperialists. We cannot be separated in interest or divided in purpose. We stand together until the end.

For such arrangements and covenants we are willing to fight and to continue to fight until they are achieved; but only because we wish the right to prevail and desire a just and stable peace such as can be secured only by removing the chief provocations to war, which this programme does remove. We have no jealousy of German greatness, and there is nothing in this programme that impairs it. We grudge her no achievement or distinction of learning or of

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pacific enterprise such as have made her record very bright and very enviable. We do not wish to injure her or to block in any way her legitimate influence or power. We do not wish to fight her either with arms or with hostile arrangements of trade if she is willing to associate herself with us and the other peace-loving nations of the world in covenants of justice and law and fair dealing. We wish her only to accept a place of equality among the peoples of the world—the new world in which we now live—instead of a place of mastery.

Neither do we presume to suggest to her any alteration or modification of her institutions. But it is necessary, we must frankly say, and necessary as a preliminary to any intelligent dealing with her on our part, that we should know whom her spokesmen speak for when they speak to us, whether for the Reichstag majority or for the military party and the men whose creed is imperial domination.

We have spoken now, surely, in terms too concrete to admit of any further doubt or question. An evident principle runs through the whole programme I have outlined. It is the principle of justice to all peoples and nationalities, and their right to live on equal terms of liberty and safety with one another, whether they be strong or weak. Unless this principle be made its foundation no part of the structure of international justice can stand. The people of the United States could act upon no other principle; and to the vindication of this principle they are ready to devote their lives, their honour, and everything that they possess. The moral climax of this the culminating and final war for human liberty has come, and they are ready to put their own strength, their own highest purpose, their own integrity and devotion to the test.

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REPLY TO THE ADDRESSES OF THE IMPERIAL GERMAN
CHANCELLOR, AND THE IMPERIAL AND ROYAL
AUSTRO-HUNGARIAN MINISTER FOR
FOREIGN AFFAIRS

Address Delivered at a Joint Session of the two Houses of
Congress, February 11, 1918.

[In the course of an address delivered on January 24, 1918, before the Reichsrat, Count Czernin, Austro-Hungarian Minister for Foreign Affairs, is reported by the Press to have said, explaining the negotiations then in progress with Russia, that while peace could not be matured within twenty-four hours, he was convinced that, "it is now maturing and that the question whether or not an honourable general peace can be secured is merely a question of resistance." Referring to the address of January 8, 1918, he remarked that, "President Wilson's peace offer confirms me in this opinion. Naturally an offer of this kind cannot be regarded as a matter acceptable in every detail, for that obviously would render any negotiations superfluous," that he considered, "the recent proposals of President Wilson as an appreciable approach to the Austro-Hungarian point of view, and that to some of them Austria-Hungary joyfully could give her approval," and finally, that, "It is obvious to me that an exchange of views between America and Austria-Hungary might form the starting-point for a conciliatory discussion among all the States which have not yet entered into peace negotiations."]

Gentlemen of the Congress :

On the eighth of January I had the honour of addressing you on the objects of the war as our people conceive them. The Prime Minister of Great Britain had spoken in similar terms on the fifth of January. To these addresses the German Chancellor replied on the twenty-fourth and Count Czernin, for Austria, on the same day. It is gratifying to have our desire so promptly realized

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that all exchanges of view on this great matter should be made in the hearing of all the world.

Count Czernin's reply, which is directed chiefly to my own address of the eighth of January, is uttered in a very friendly tone. He finds in my statement a sufficiently encouraging approach to the views of his own Government to justify him in believing that it furnishes a basis for a more detailed discussion of purposes by the two Governments. He is represented to have intimated that the views he was expressing had been communicated to me beforehand and that I was aware of them at the time he was uttering them: but in this I am sure he was misunderstood. I had received no intimation of what he intended to say. There was, of course, no reason why he should communicate privately with me. I am quite content to be one of his public audience.

Count von Hertling's reply is, I must say, very vague and very confusing. It is full of equivocal phrases and leads it is not clear where. But it is certainly in a very different tone from that of Count Czernin, and apparently of an opposite purpose. It confirms, I am sorry to say, rather than removes, the unfortunate impression made by what we had learned of the conferences at Brest-Litovsk. His discussion and acceptance of our general principles lead him to no practical conclusions. He refuses to apply them to the substantive items which must constitute the body of any final settlement. He is jealous of international action and of international counsel. He accepts, he says, the principle of public diplomacy, but he appears to insist that it be confined, at any rate in this case, to generalities and that the several particular questions of territory and sovereignty, the several questions upon whose settlement must depend the acceptance of peace by the twenty-three

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states now engaged in the war, must be discussed and settled, not in general council, but severally by the nations most immediately concerned by interest or neighbourhood. He agrees that the seas should be free, but looks askance at any limitation to that freedom by international action in the interest of the common order. He would without reserve be glad to see economic barriers removed between nation and nation, for that could in no way impede the ambitions of the military party with whom he seems constrained to keep on terms. Neither does he raise objection to a limitation of armaments. That matter will be settled of itself, he thinks, by the economic conditions which must follow the war. But the German colonies, he demands, must be returned without debate. He will discuss with no one but the representatives of Russia what disposition shall be made of the peoples and the lands of the Baltic provinces; with no one but the Government of France the "conditions" under which French territory shall be evacuated; and only with Austria what shall be done with Poland. In the determination of all questions affecting the Balkan states he defers, as I understand him, to Austria and Turkey; and with regard to the agreements to be entered into concerning the non-Turkish peoples of the present Ottoman Empire, to the Turkish authorities themselves. After a settlement all around, effected in this fashion, by individual barter and concession, he would have no objection, if I correctly interpret his statement, to a league of nations which would undertake to hold the new balance of power steady against external disturbance.

It must be evident to everyone who understands what this war has wrought in the opinion and temper of the world that no general peace, no peace worth the infinite

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sacrifices of these years of tragical suffering, can possibly be arrived at in any such fashion. The method the German Chancellor proposes is the method of the Congress of Vienna. We cannot and will not return to that. What is at stake now is the peace of the world. What we are striving for is a new international order based upon broad and universal principles of right and justice—no mere peace of shreds and patches. Is it possible that Count von Hertling does not see that, does not grasp it, is in fact living in his thought in a world dead and gone? Has he utterly forgotten the Reichstag Resolutions of the nineteenth of July, or does he deliberately ignore them? They spoke of the conditions of a general peace, not of national aggrandizement or of arrangements between state and state. The peace of the world depends upon the just settlement of each of the several problems to which I adverted in my recent address to the Congress. I, of course, do not mean that the peace of the world depends upon the acceptance of any particular set of suggestions as to the way in which those problems are to be dealt with. I mean only that those problems each and all affect the whole world; that unless they are dealt with in a spirit of unselfish and unbiased justice, with a view to the wishes, the natural connections, the racial aspirations, the security, and the peace of mind of the peoples involved, no permanent peace will have been attained. They cannot be discussed separately or in corners. None of them constitutes a private or separate interest from which the opinion of the world may be shut out. Whatever affects the peace affects mankind, and nothing settled by military force, if settled wrong, is settled at all. It will presently have to be reopened.

Is Count von Hertling not aware that he is speaking in

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the court of mankind, that all the awakened nations of the world now sit in judgement on what every public man, of whatever nation, may say on the issues of a conflict which has spread to every region of the world? The Reichstag Resolutions of July themselves frankly accepted the decisions of that court. There shall be no annexations, no contributions, no punitive damages. Peoples are not to be handed about from one sovereignty to another by an international conference or an understanding between rivals and antagonists. National aspirations must be respected; peoples may now be dominated and governed only by their own consent. "Self-determination" is not a mere phrase. It is an imperative principle of action, which statesmen will henceforth ignore at their peril. We cannot have general peace for the asking, or by the mere arrangements of a peace conference. It cannot be pieced together out of individual understandings between powerful states. All the parties to this war must join in the settlement of every issue anywhere involved in it; because what we are seeking is a peace that we can all unite to guarantee and maintain and every item of it must be submitted to the common judgement whether it be right and fair, an act of justice, rather than a bargain between sovereigns.

The United States has no desire to interfere in European affairs or to act as arbiter in European territorial disputes. She would disdain to take advantage of any internal weakness or disorder to impose her own will upon another people. She is quite ready to be shown that the settlements she has suggested are not the best or the most enduring. They are only her own provisional sketch of principles and of the way in which they should be applied. But she entered this war because she was made a partner, whether she would or not, in the sufferings and indignities

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inflicted by the military masters of Germany, against the peace and security of mankind; and the conditions of peace will touch her as nearly as they will touch any other nation to which is entrusted a leading part in the maintenance of civilization. She cannot see her way to peace until the causes of this war are removed, its renewal rendered as nearly as may be impossible.

This war had its roots in the disregard of the rights of small nations and of nationalities which lacked the union and the force to make good their claim to determine their own allegiances and their own forms of political life. Covenants must now be entered into which will render such things impossible for the future, and those covenants must be backed by the united force of all the nations that love justice and are willing to maintain it at any cost. If territorial settlements and the political relations of great populations which have not the organized power to resist are to be determined by the contracts of the powerful governments which consider themselves most directly affected, as Count von Hertling proposes, why may not economic questions also? It has come about in the altered world in which we now find ourselves that justice and the rights of peoples affect the whole field of international dealing as much as access to raw materials and fair and equal conditions of trade. Count von Hertling wants the essential bases of commercial and industrial life to be safeguarded by common agreement and guarantee, but he cannot expect that to be conceded him if the other matters to be determined by the articles of peace are not handled in the same way as items in the final accounting. He cannot ask the benefit of common agreement in the one field without according it in the other. I take it for granted that he sees that

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separate and selfish compacts with regard to trade and the essential materials of manufacture would afford no foundation for peace. Neither, he may rest assured, will separate and selfish compacts with regard to provinces and peoples.

Count Czernin seems to see the fundamental elements of peace with clear eyes and does not seek to obscure them. He sees that an independent Poland, made up of all the indisputably Polish peoples who lie contiguous to one another, is a matter of European concern and must of course be conceded; that Belgium must be evacuated and restored, no matter what sacrifices and concessions that may involve; and that national aspirations must be satisfied, even within his own Empire, in the common interest of Europe and mankind. If he is silent about questions which touch the interest and purpose of his allies more nearly than they touch those of Austria only, it must of course be because he feels constrained, I suppose, to defer to Germany and Turkey in the circumstances. Seeing and conceding, as he does, the essential principles involved and the necessity of candidly applying them, he naturally feels that Austria can respond to the purpose of peace as expressed by the United States with less embarrassment than could Germany. He would probably have gone much farther had it not been for the embarrassments of Austria's alliances and of her dependence upon Germany.

After all, the test of whether it is possible for either government to go any further in this comparison of views is simple and obvious. The principles to be applied are these:

First, that each part of the final settlement must be based upon the essential justice of that particular case and

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upon such adjustments as are most likely to bring a peace that will be permanent;

Second, that peoples and provinces are not to be bartered about from sovereignty to sovereignty as if they were mere chattels and pawns in a game, even the great game, now forever discredited, of the balance of power; but that

Third, every territorial settlement involved in this war must be made in the interest and for the benefit of the populations concerned, and not as a part of any mere adjustment or compromise of claims amongst rival states; and

Fourth, that all well defined national aspirations shall be accorded the utmost satisfaction that can be accorded them without introducing new or perpetuating old elements of discord and antagonism that would be likely in time to break the peace of Europe and consequently of the world.

A general peace erected upon such foundations can be discussed. Until such a peace can be secured we have no choice but to go on. So far as we can judge, these principles that we regard as fundamental are already everywhere accepted as imperative except among the spokesmen of the military and annexationist party in Germany. If they have anywhere else been rejected, the objectors have not been sufficiently numerous or influential to make their voices audible. The tragical circumstance is that this one party in Germany is apparently willing and able to send millions of men to their death to prevent what all the world now sees to be just.

I would not be a true spokesman of the people of the United States if I did not say once more that we entered this war upon no small occasion, and that we can never

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turn back from a course chosen upon principle. Our resources are in part mobilized now, and we shall not pause until they are mobilized in their entirety. Our armies are rapidly going to the fighting front, and will go more and more rapidly. Our whole strength will be put into this war of emancipation—emancipation from the threat and attempted mastery of selfish groups of autocratic rulers—whatever the difficulties and present partial delays. We are indomitable in our power of independent action and can in no circumstances consent to live in a world governed by intrigue and force. We believe that our own desire for new international order under which reason and justice and the common interests of mankind shall prevail is the desire of enlightened men everywhere. Without that new order the world will be without peace and human life will lack tolerable conditions of existence and development. Having set our hand to the task of achieving it, we shall not turn back.

I hope that it is not necessary for me to add that no word of what I have said is intended as a threat. That is not the temper of our people. I have spoken thus only that the whole world may know the true spirit of America—that men everywhere may know that our passion for justice and for self-government is no mere passion of words but a passion which, once set in action, must be satisfied. The power of the United States is a menace to no nation or people. It will never be used in aggression or for the aggrandizement of any selfish interest of our own. It springs out of freedom and is for the service of freedom.

The Address at Mount Vernon

THE FOUR POINTS

EXTRACT FROM AN ADDRESS AT MOUNT VERNON,
JULY 4, 1918

I. The destruction of every arbitrary power and that can separately, secretly, and of its single disturb the peace of the world; or, if it cannot be destroyed, at the least its reduction to virtual impotence.

II. The settlement of every question, whether territory, of sovereignty, of economic arrangements, political relationship upon the basis of the free acceptance of that settlement by the people immediately concerned and not upon the basis of the material interest or advantage of any other nation or people which may desire a settlement for the sake of its own exterior influence or mastery.

III. The consent of all nations to be governed in their conduct toward each other by the same principles of honour and of respect for the common law of civilized society that govern the individual citizens of all modern states in their relations with one another; to the end that all promises and covenants may be sacredly observed, no private plots or conspiracies hatched, no selfish injuries wrought with impunity, and a mutual trust established upon the handsome foundation of a mutual respect for right.

IV. The establishment of an organization of peace which shall make it certain that the combined power of free nations will check every invasion of right, and serve to make peace and justice the more secure by affording a definite tribunal of opinion to which all must submit, and by which every international readjustment that cannot be amicably agreed upon by the peoples directly concerned shall be sanctioned.

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These great objects can be put into a single sentence. What we seek is the reign of law, based upon the consent of the governed and sustained by the organized opinion of mankind.

EXTRACTS FROM AN ADDRESS BEFORE THE PLENARY
SESSION OF THE PEACE CONFERENCE, PARIS,
JANUARY 25, 1919

Gentlemen:

The select classes of mankind are no longer the governors of mankind. The fortunes of mankind are now in the hands of the plain people of the whole world. Satisfy them and you have justified their confidence not only, but have established peace. Fail to satisfy them, and no arrangement that you can make will either set up or steady the peace of the world.

You can imagine, I dare say, the sentiments and the purpose with which the representatives of the United States support this great project for a League of Nations. We regard it as the keynote of the whole, which expressed our purposes and ideals in this war and which the associated nations have accepted as the basis of a settlement.

If we return to the United States without having made every effort in our power to realize this programme, we should return to meet the merited scorn of our fellow citizens. For they are a body that constitute a great democracy. They expect their leaders to speak, their representatives to be their servants.

We have no choice but to obey their mandate. But it is with the greatest enthusiasm and pleasure that we accept that mandate. And because this is the keynote of

Address at the Paris Conference

the whole fabric, we have pledged our every purpose to it, as we have to every item of the fabric.

We would not dare abate a single item of the programme which constitutes our instructions. We would not dare to compromise upon any matter as the champion of this thing—this peace of the world, this attitude of justice, this principle that we are the masters of no peoples, but are here to see that every people in the world shall choose its own masters and govern its own destinies, not as we wish, but as they wish.

We are here to see, in short, that the very foundations of the war are swept away. Those foundations were the private choice of a small coterie of civil rulers and military staffs. Those foundations were the aggressions of great powers upon the small. Those foundations were the holding together of empires of unwilling subjects by the duress of arms. Those foundations were the power of small bodies of men to wield their will and use mankind as pawns in a game.

And nothing less than the emancipation of the world from these things will accomplish peace.

PART III

THE COVENANT OF
THE LEAGUE OF NATIONS

THE COVENANT OF THE LEAGUE OF NATIONS

THE PREAMBLE

The High Contracting Parties.

In order to promote international co-operation and to achieve international peace and security
by the acceptance of obligations not to resort to war,
by the prescription of open, just and honourable relations between nations,
by the firm establishment of the understandings of international law as the actual rule of conduct among Governments, and
by the maintenance of justice and a scrupulous respect for all treaty obligations in the dealings of organized peoples with one another,

Agree to this Covenant of the League of Nations.

Article 1. Membership.

The original members of the League of Nations shall be those of the signatories which are named in the Annex to this Covenant, and also such of those other states named in the Annex as shall accede without reservation to this Covenant. Such accession shall be effected by a declaration deposited with the Secretariat within two months of the coming into force of the Covenant. Notice thereof shall be sent to all other members of the League.

Any fully self-governing state, dominion or colony not named in the Annex may become a member of the League if its admission is agreed to by two-thirds of the Assembly, provided that it shall give effective guarantees of its sincere intention to observe its international obligations, and shall accept such regulations as may be prescribed

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by the League in regard to its military, naval and air forces and armaments.

Any member of the League may, after two years' notice of its intention so to do, withdraw from the League, provided that all its international obligations and all its obligations under this Covenant shall have been fulfilled at the time of its withdrawal.

Article 2. Executive Machinery.

The action of the League under this Covenant shall be effected through the instrumentality of an Assembly and of a Council, with a permanent Secretariat.

Article 3. Assembly.

The Assembly shall consist of representatives of the members of the League.

The Assembly shall meet at stated intervals, and from time to time as occasion may require, at the seat of the League, or at such other place as may be decided upon.

The Assembly may deal at its meetings with any matter within the sphere of action of the League, or affecting the peace of the world.

At meetings of the Assembly, each member of the League shall have one vote, and may have not more than three representatives.

Article 4. Council.

The Council shall consist of representatives of the principal Allied and Associated Powers, together with representatives of four other members of the League. These four members of the League shall be selected by the Assembly from time to time in its discretion. Until the appointment of the representatives of the four members of the League first selected by the Assembly, representatives of Belgium, Brazil, Spain and Greece shall be members of the Council.

With the approval of the majority of the Assembly, the Council may name additional members of the League whose representatives shall always be members of the

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Council; the Council with like approval may increase the number of members of the League to be selected by the Assembly for representation on the Council.

The Council shall meet from time to time as occasion may require, and at least once a year, at the seat of the League, or such other place as may be decided upon.

The Council may deal at its meetings with any matter within the sphere of action of the League or affecting the peace of the world.

Any member of the League not represented on the Council shall be invited to send a representative to sit as a member at any meeting of the Council during the consideration of matters specially affecting the interests of that member of the League.

At meetings of the Council, each member of the League represented on the Council shall have one vote, and may have not more than one representative.

Article 5. Voting and Procedure.

Except where otherwise expressly provided in this Covenant or by the terms of the present Treaty, decisions at any meeting of the Assembly or of the Council shall require the agreement of all the members of the League represented at the meeting.

All matters of procedure at meetings of the Assembly or of the Council, including the appointment of committees to investigate particular matters, shall be regulated by the Assembly or by the Council, and may be decided by a majority of the members of the League represented at the meeting.

The first meeting of the Assembly and the first meeting of the Council shall be summoned by the President of the United States of America.

Article 6. Secretariat.

The permanent Secretariat shall be established at the seat of the League. The Secretariat shall comprise a Secretary-General and such secretaries and staff as may be required.

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The first Secretary-General shall be the person named in the Annex; thereafter the Secretary-General shall be appointed by the Council with the approval of the majority of the Assembly.

The secretaries and staff of the Secretariat shall be appointed by the Secretary-General with approval of the Council.

The Secretary-General shall act in that capacity at all meetings of the Assembly and of the Council.

The expenses of the Secretariat shall be borne by the members of the League in accordance with the apportionment of the expenses of the International Bureau of the Universal Postal Union.

Article 7. Seat. Qualifications for Officials. Immunities.

The seat of the League is established at Geneva.

The Council may at any time decide that the seat of the League shall be established elsewhere.

All positions under or in connection with the League, including the Secretariat, shall be open equally to men and women.

Representatives of the members of the League and officials of the League when engaged on the business of the League shall enjoy diplomatic privileges and immunities.

The buildings and other property occupied by the League or its officials or by representatives attending its meetings shall be inviolable.

Article 8. Reduction of Armaments.

The members of the League recognize that the maintenance of peace requires the reduction of national armaments to the lowest point consistent with national safety and the enforcement by common action of international obligations.

The Council, taking account of the geographical situation and circumstances of each state, shall formulate plans for such reduction for the consideration and action of the several Governments.

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Such plans shall be subject to reconsideration and revision at least every ten years.

After these plans shall have been adopted by the several Governments, the limits of armaments therein fixed shall not be exceeded without the concurrence of the Council.

The members of the League agree that the manufacture by private enterprise of munitions and implements of war is open to grave objections. The Council shall advise how the evil effects attendant upon such manufacture can be prevented, due regard being had to the necessities of those members of the League which are not able to manufacture the munitions and implements of war necessary for their safety.

The members of the League undertake to interchange full and frank information as to the scale of their armaments, their military, naval and air programmes, and the condition of such of their industries as are adaptable to warlike purposes.

Article 9. Permanent Military Commission.

A permanent Commission shall be constituted to advise the Council on the execution of the provisions of Articles I and VIII, and on military and naval and air questions generally.

Article 10. Guarantees Against Aggression.

The members of the League undertake to respect and preserve as against external aggression the territorial integrity and existing political independence of all members of the League. In case of any such aggression, or in the case of any threat or danger of such aggression, the Council shall advise upon the means by which this obligation shall be fulfilled.

Article 11. Action in Case of War or Danger of War.

Any war or threat of war, whether immediately affecting any of the members of the League or not, is hereby declared a matter of concern to the whole League, and the League shall take any action that may be deemed

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wise and effectual to safeguard the peace of nations. In case any such emergency should arise the Secretary-General shall, on the request of any member of the League, forthwith summon a meeting of the Council.

It is also declared to be the friendly right of each member of the League to bring to the attention of the Assembly of the Council any circumstance whatever affecting international relations which threatens to disturb international peace or the good understanding between nations upon which peace depends.

Article 12. Disputes to be Submitted to Arbitration or Inquiry.

The members of the League agree that if there should arise between them any dispute likely to lead to a rupture, they will submit the matter either to arbitration or to inquiry by the Council, and they agree in no case to resort to war until three months after the award by the arbitrators or the report by the Council.

In any case, under this Article the award of the arbitrators shall be made within a reasonable time, and the report of the Council shall be made within six months after the submission of the dispute.

Article 13. Arbitration of Disputes.

The members of the League agree that whenever any dispute shall arise between them which they recognise to be suitable for submission to arbitration and which cannot be satisfactorily settled by diplomacy, they will submit the whole subject-matter to arbitration.

Disputes as to the interpretation of a treaty, as to any question of international law, as to the existence of any fact which if established would constitute a breach of any international obligation, or as to the extent and nature of the reparation to be made for any such breach, are declared to be among those which are generally suitable for submission to arbitration.

For the consideration of any such dispute the Court of Arbitration to which the case is referred shall be the

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court agreed on by the parties to the dispute or stipulated in any convention existing between them.

The members of the League agree that they will carry out in full good faith any award that may be rendered, and that they will not resort to war against any member of the League which complies therewith. In the event of any failure to carry out such an award, the Council shall propose what steps should be taken to give effect thereto.

Article 14. Permanent Court of International Justice.

The Council shall formulate and submit to the members of the League for adoption plans for the establishment of a Permanent Court of International Justice. The court shall be competent to hear and determine any dispute of an international character which the parties thereto submit to it. The court may also give an advisory opinion upon any dispute or question referred to it by the Council or by the Assembly.

Article 15. Disputes not Submitted to Arbitration.

If there should arise between members of the League any dispute likely to lead to a rupture, which is not submitted to arbitration in accordance with Article XIII the members of the League agree that they will submit the matter to the Council. Any party to the dispute may effect such submission by giving notice of the existence of the dispute to the Secretary-General, who will make all necessary arrangements for a full investigation and consideration thereof.

For this purpose the parties to the dispute will communicate to the Secretary-General, as promptly as possible, statements of their case, with all the relevant facts and papers, and the Council may forthwith direct the publication thereof.

The Council shall endeavour to effect a settlement of the dispute, and if such efforts are successful, a statement shall be made public giving such facts and explanations regarding the dispute and the terms of settlement thereof as the Council may deem appropriate.

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If the dispute is not thus settled, the Council, either unanimously or by a majority vote, shall make and publish a report containing a statement of the facts of the dispute and the recommendations which are just and deemed proper in regard thereto.

Any member of the League represented on the Council may make public a statement of the facts of the dispute and of its conclusions regarding the same.

If a report by the Council is unanimously agreed to by the members thereof other than the representatives of one or more of the parties to the dispute, the members of the League agree that they will not go to war with any party to the dispute which complies with the recommendations of the report.

If the Council fails to reach a report which is unanimously agreed to by the members thereof, other than the representatives of one or more of the parties to the dispute, the members of the League reserve to themselves the right to take such action as they shall consider necessary for the maintenance of right and justice.

If the dispute between the parties is claimed by one of them, and is found by the Council to arise out of a matter which by international law is solely within the domestic jurisdiction of that party, the Council shall so report, and shall make no recommendation as to its settlement.

The Council may in any case under this Article refer the dispute to the Assembly. The dispute shall be so referred at the request of either party to the dispute, provided that such request be made within fourteen days after the submission of the dispute to the Council.

In any case referred to the Assembly, all the provisions of this Article and of Article XII relating to the action and powers of the Council, shall apply to the action and powers of the Assembly, provided that a report made by the Assembly, if concurred in by the representatives of those members of the League represented on the Council and of a majority of the other members of the League, exclusive in each case of the representatives of the parties to the dispute, shall have the same force as a

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report by the Council concurred in by all the members thereof other than the representatives of one or more of the parties to the dispute.

Article 16. "Sanctions" of the League.

Should any member of the League resort to war in disregard of its covenants under Article XII, XIII, or XV, it shall *ipso facto* be deemed to have committed an act of war against all other members of the League, which hereby undertake immediately to subject it to the severance of all trade or financial relations, the prohibition of all intercourse between their nationals and the nationals of the covenant-breaking State, and the prevention of all financial, commercial, or personal intercourse between the nationals of the covenant-breaking State and the nationals of any other State, whether a member of the League or not.

It shall be the duty of the Council in such case to recommend to the several Governments concerned what effective military, naval or air force the members of the League shall severally contribute to the armed forces to be used to protect the covenants of the League.

The members of the League agree, further, that they will mutually support one another in the financial and economic measures which are taken under this Article, in order to minimise the loss and inconveniences resulting from the above measure, and that they will mutually support one another in resisting any special measures aimed at one of their number by the Covenant-breaking State, and that they will take the necessary steps to afford passage through their territory to the forces of any of the members of the League which are co-operating to protect the covenants of the League.

Any member of the League which has violated any covenant of the League may be declared to be no longer a member of the League by a vote of the Council concurred in by the representatives of all the other members of the League represented thereon.

Article 17. Disputes with Non-Members.

In the event of a dispute between a member of the

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League and a State which is not a member of the League, or between States not members of the League, the State or States not members of the League shall be invited to accept the obligations of membership in the League for the purposes of such dispute, upon such conditions as the Council may deem just. If such invitation is accepted, the provision of Articles XII to XVI inclusive shall be applied, with such modifications as may be deemed necessary by the Council.

Upon such invitation being given the Council shall immediately institute an enquiry into the circumstances of the dispute and recommend such action as may seem best and most effectual in the circumstances.

If a State so invited shall refuse to accept the obligations of membership in the League for the purposes of such dispute, and shall resort to war against a member of the League, the provisions of Article XVI shall be applicable as against the State taking such action.

If both parties to the dispute when so invited refuse to accept the obligations of membership in the League for the purposes of such dispute, the Council may take such measures and make such recommendations as will prevent hostilities and will result in the settlement of the dispute.

Article 18. Registration and Publication of all Future Treaties.

Every treaty or international engagement entered into hereafter by any member of the League shall be forthwith registered with the Secretariat and shall as soon as possible be published by it. No such treaty or international engagement shall be binding until so registered.

Article 19. Review of Treaties.

The Assembly may from time to time advise the reconsideration by members of the League of treaties which have become inapplicable and the consideration of international conditions whose continuance might endanger the peace of the world.

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Article 20. Abrogation of Inconsistent Obligations.

The members of the League severally agree that this Covenant is accepted as abrogating all obligations or understandings *inter se* which are inconsistent with the terms thereof, and solemnly undertake that they will not hereafter enter into engagements inconsistent with the terms thereof.

In case any member of the League shall, before becoming a member of the League, have undertaken any obligations inconsistent with the terms of this Covenant, it shall be the duty of such member to take immediate steps to procure its release from such obligations.

Article 21. Engagements that Remain Valid.

Nothing in this Covenant shall be deemed to affect the validity of international engagements, such as treaties of arbitration or regional understandings like the Monroe Doctrine, for securing the maintenance of peace.

Article 22. Mandatories. Control of Colonies and Territories.

To those colonies and territories which as a consequence of the late war have ceased to be under the sovereignty of the States which formerly governed them, and which are inhabited by peoples not yet able to stand by themselves under the strenuous conditions of the modern world, there should be applied the principle that the well-being and development of such peoples form a sacred trust of civilization, and that securities for the performance of this trust should be embodied in this Covenant.

The best method of giving practical effect to this principle is that the tutelage of such peoples should be entrusted to advanced nations who, by reason of their resources, their experience, or their geographical position can best undertake this responsibility, and who are willing to accept it, and that this tutelage should be exercised by them as Mandatories on behalf of the League.

The character of the mandate must differ according to the stage of the development of the people, the

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geographical situation of the territory, its economic conditions, and other similar circumstances.

Certain communities formerly belonging to the Turkish Empire have reached a stage of development where their existence as independent nations can be provisionally recognised subject to the rendering of administrative advice and assistance by a Mandatory until such time as they are able to stand alone. The wishes of these communities must be a principal consideration in the selection of the Mandatory.

Other peoples, especially those of Central Africa, are at such a stage that the Mandatory must be responsible for the administration of the territory under conditions which will guarantee freedom of conscience and religion, subject only to the maintenance of public order and morals, the prohibition of abuses such as the slave trade, the arms traffic and the liquor traffic, and the prevention of the establishment of fortifications or military and naval bases and of military training of the natives for other than police purposes and the defence of territory, and will also secure equal opportunities for the trade and commerce of other members of the League.

There are territories, such as South-West Africa and certain of the South Pacific Islands, which, owing to the sparseness of their population, or their small size, or their remoteness from the centres of civilization, or their geographical contiguity to the territory of the Mandatory, and other circumstances, can be best administered under the laws of the Mandatory as integral portions of its territory, subject to the safeguards abovementioned in the interests of the indigenous population.

In every case of Mandate, the Mandatory shall render to the Council an annual report in reference to the territory committed to its charge.

The degree of authority, control, or administration to be exercised by the Mandatory shall, if not previously agreed upon by the members of the League, be explicitly defined in each case by the Council.

A permanent Commission shall be constituted to receive and examine the annual reports of the Mandatories and to

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advise the Council on all matters relating to the observance of the Mandates.

Article 23. Social Activities.

Subject to and in accordance with the provisions of international conventions existing or hereafter to be agreed upon, the members of the League:

(a) Will endeavour to secure and maintain fair and humane conditions of labour for men, women, and children, both in their own countries and in all countries to which their commercial and industrial relations extend, and for that purpose will establish and maintain the necessary international organizations;

(b) Undertake to secure just treatment of the native inhabitants of territories under their control;

(c) Will entrust the League with the general supervision over the execution of agreements with regard to the traffic in women and children, and the traffic in opium and other dangerous drugs;

(d) Will entrust the League with the general supervision of the trade in arms and ammunition with the countries in which the control of this traffic is necessary in the common interest;

(e) Will make provision to secure and maintain freedom of communications and of transit and equitable treatment for the commerce of all members of the League. In this connection, the special necessities of the regions devastated during the war of 1914-1918 shall be borne in mind;

(f) Will endeavour to take steps in matters of international concern for the prevention and control of disease.

Article 24. International Bureaux.

There shall be placed under the direction of the League all international bureaux already established by general treaties if the parties to such treaties consent. All such international bureaux and all commissions for the regulation of matters of international interest hereafter constituted shall be placed under the direction of the League.

In all matters of international interest which are

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regulated by general conventions but which are not placed under the control of international bureaux or commissions. The Secretariat of the League shall, subject to the consent of the Council and if desired by the parties, collect and distribute all relevant information and shall render any other assistance which may be necessary or desirable.

The Council may include as part of the expenses of the Secretariat the expenses of any bureau or commission which is placed under the direction of the League.

Article 25. Promotion of Red Cross.

The members of the League agree to encourage and promote the establishment and co-operation of duly authorized voluntary national Red Cross organizations having as purposes the improvement of health, the prevention of disease and the mitigation of suffering throughout the world.

Article 26. Amendments.

Amendments to this Covenant will take effect when ratified by the Members of the League whose representatives compose the Council and by a majority of the members of the League whose representatives compose the Assembly.

No such amendment shall bind any member of the League which signifies its dissent therefrom, but in that case it shall cease to be a member of the League.

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ANNEX

1. STATES QUALIFIED TO BE ORIGINAL MEMBERS OF THE LEAGUE OF NATIONS

Signatories of the Treaty of Peace

United States of America	Cuba	Nicaragua
Belgium	Ecuador	Panama
Bolivia	France	Peru
Brazil	Greece	Poland
British Empire—	Guatemala	Portugal
Canada	Haiti	Roumania
Australla	Hedjaz	Serb-Croat-Slovene
South Africa	Honduras	
New Zealand	Italy	Siam
India	Japan	Czecho-Slovakia
China	Liberia	Uruguay

States Invited to Accede to the Covenant

Argentine Republic	Norway	Sweden
Chile	Paraguay	Switzerland
Colombia	Persia	Venezuela
Denmark	Salvador	
Netherlands	Spain	

2. FIRST SECRETARY-GENERAL OF THE LEAGUE OF NATIONS

The Honourable Sir James Eric Drummond, K.C.M.G.,
C.B.

The Covenant is embodied as Part I, in each of the Treaties of Peace—with Germany, Austria, Hungary, Bulgaria and Turkey. It was signed originally at Versailles on June 28th, 1919, and took effect from January 10th, 1920, the date of the final ratification of the Treaty of Peace with Germany.